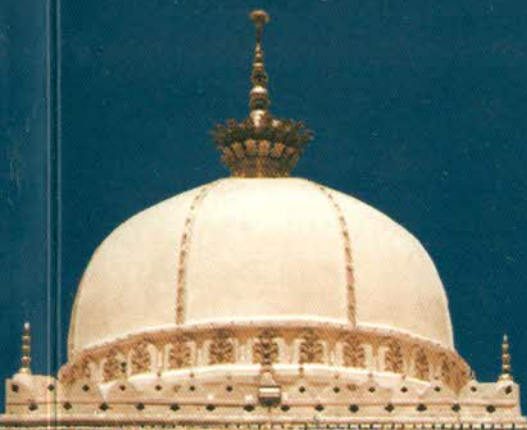


Selections from  
*Sirr-e-Dilbaran*  
(Secrets of the beloveds)

THE ENCYCLOPEDIA OF  
**SUFISM**



SYED MUHAMMAD ZAUQI SHAH

سِرِّ-دِلْبَارَن  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE ENCYCLOPEDIA OF  
SUFISM

BY MUHAMMAD ZAUQI SUAB (ed.)

Selections from  
***Sirr-e-Dilbaran***  
(Secrets of the Beloveds)

Translated by  
SAFAT WAHED BUKSH SUI RABBANI (ed.)  
(RAZI MUHAMMAD SAIED)

530

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*Sirr-e-Dilbaran*  
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By  
SYED MUHAMMAD ZAUQI SHAH (ra)

Translated by  
CAPT. WAHID BUKSH SIAL RABBANI (ra)  
QAZI MUHAMMAD SAEED

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1<sup>st</sup> Edition.....Islamabad - 2010

Published by:

**Talifat-e-Shaheedi**

80-B/1 Tariq Road, Lahore Cantt.

Phone. 0092-42-36674336

Mansoor A. Hashmi

mansoorhashmi55@gmail.com

ISBN: 978-969-9512-00-1

Printed by:

**The Army Press.**

G-10/4, Islamabad.

For information:

**Mehfil-e-Zauqia,**

C-67, sector 14-A, North Karachi,

Karachi - 75850

Tariq Nazir

0092-21-5308389

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nazir2005@gmail.com

**Association of Spiritual Training, Islamabad.**

Tehzeeb-un-Nisa Begum / Samina Ajam

0092-332-5205944 / 0092-51-8316792

talifateshaheedi@gmail.com

Price Rs. 240/-

Overseas \$ 6 (without postage)

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## PUBLISHER'S NOTE

The Encyclopedia of Sufism, *Sirr-e-Dilbaran*, written by His Eminence *Hazrat* Syed Muhammad Zauqi Shah (ra) was published by *Mehfil-e-Zauqia* in 1952. The translation of this work was started by *Hazrat* Wahid Baksh Rabbani (r.a.), one of the four *kehalifas* of *Hazrat* Syed Muhammad Zauqi Shah (ra), about a year before he passed away in 1995. A work of this nature which deals with the untold mysteries of the Divine cannot be translated by mortal men. Hence, it was most unfortunate that *Hazrat* Wahid Baksh (ra) passed away before he could complete this translation. After a delay of two years, it was decided that someone should translate the remaining work so as to provide a complete translation of the original book. The choice fell on Mr. Qazi Saeed, also a *murid* of *Hazrat* Shaikh (r.a.), and a scholar, who initially declined but finally agreed to undertake the gigantic task. Unfortunately, he is also no longer with us.

Presently, we are publishing some selected portions of the original work. This published work is in two portions; first the translations done by *Hazrat* Wahid Baksh, and the second, those done by Mr. Qazi Saeed. The Urdu alphabetical order has been followed so as not to disturb the original order in which it has been written.

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## FOREWORD

By the author's *shaikh*,

*Hazrat Maulana Syed Shah Waris Hasan Kaura-Jahanabadi*, Scholar of Divine Knowledge, Envisioner of Hidden Secrets, *Qutub* of the Age, *Ghous* of the Era, Guiding Light for Spiritual Aspirants, Crown of the Gnostics, Most Excellent of the Perfect Ones.

الْحَمْدُ لِلَّهِ عَلَى الدِّاتِ عَظِيمِ الصِّفَاتِ رَفِيعِ  
الدِّرَجَاتِ خَالِقِ الْكَائِنَاتِ وَالتَّحْيَاثِ وَالتَّسْلِيمَاتِ  
عَلَى سَيِّدِنَا مُحَمَّدٍ صَاحِبِ الْمُعْجَزَاتِ الْبَاهِرَاتِ  
وَدَاعِيَا إِلَى اللَّهِ بِأَفْضَى الْغَايَاتِ وَعَلَى آلِهِ  
وَاصْحَابِهِ مِنْبَعِ الْبَرَكَاتِ وَالْحَسَنَاتِ.

All Praise be to Allah, most Exalted in Essence, unsurpassed in Attributes, Loftiest in Status, and Creator of the Universe. Compliments and salutations to our master, Prophet Muhammad, fountainhead of manifest miracles, and guide par excellence to Allah's nearness and union and on his descendants and companions who are a source of blessings and virtues.

I, *Faqir* Waris Hasan Chishti, am of the opinion that although many attempts have been made by scholars to put together encyclopedic works on Sufi terminology in Arabic, Persian and Urdu, the unique features of this present compilation by Syed Muhammad Zauqi, may Allah keep him well and bless him, presents the case with fine scholarship and outstanding clarity of content and expression. This is because Syed Muhammad Zauqi, may Allah raise his status, has been gifted by the Almighty with the truest *zaug* for bearing the highest mysteries. This work is expected to provide two distinct benefits to readers: firstly, it will create in them true fervour, which is the essence of Islam; secondly, it will eliminate misperceptions about Sufism.

*Hazrat Maulana Syed Shah Waris Hasan Kaura-Jahanabadi (ra)*  
(1865-1936)

## FOREWORD

## THE AUTHOR

The author, *Hazrat* Syed Muhammad Zauqi Shah is an eminent Sufi saint, whose classic treatise '*Sirr-e-Dilbaran*' is a milestone in Sufi literature – he left this world in 1951 – *rahmatu llah 'alayh*!

Apart from being a Sufi, Shah *Sabib* was also a keen political analyst; his opinions were very relevant and profound owing to his in-depth study and extensive experience. During the Pakistan Movement, he was in regular correspondence with Quaid-e-Azam Mohammad Ali Jinnah<sup>1</sup> and had several meetings with him. In fact Shah *Sabib* was the spiritual force behind the creation of Pakistan, similar to *Khawaja* Mueenuddin Chishty who led the spiritual force behind Shahabuddin Ghorī's victory over Prithvi Raj and the subsequent conquest of India in the 12th century.

Shah *Sabib* was educated at Aligarh and was a journalist by profession. When King George V toured India in 1906 as Prince of Wales, an elite group of journalists were selected to accompany his tour, Shah *Sabib* being one of them, used this opportunity to rally Muslims of the Sub-continent under one banner, which led to the formation of the All India Muslim League. Before partition of India most of his time was spent in the city of Ajmer. After partition he chose to move to Karachi, Pakistan. Zauqi *Manzil* still stands in the vicinity of the shrine of *Hazrat* Mueenuddin Chishty, and provides lodging and facilities to pilgrims who attend the '*urs*' at Ajmer sharif.

In literary and journalistic fields Shah *Sabib* rendered immense service for the spread of Islamic culture and development of the country. Shah *Sabib* published a magazine from Bombay called '*Anwaar-ul-Quds*,' a newspaper '*Al-Haq*' in Sind, wrote for journals

<sup>1</sup> Mr. Sharif-ud-Din Pirzada presented this correspondence subsequently in his book '*Quaid-e-Azam Jinnah's Correspondence*,' published in 1977 by East and West Publishing Company, Karachi.

and magazines like 'Vakil' and 'Peoples Voice.' These were widely acclaimed and showed direction to the general populace, during the Pakistan movement as well as after the creation of Pakistan. Most of them have now been collected and printed under one cover as 'Teachings of a Sufi Saint.'

In matters of the world, Shah *Sahib* followed the way of the holy Prophet (slm) and the Companions. He managed his worldly affairs with excellence and had no aspiration for power or wealth and disapproved of people who withdrew from the world into hills and jungles. Unlike other teachers Shah *Sahib* was not one to condemn wrongdoers, instead showed them kindness and affection with the belief that a doctor's role was to heal and not to hold anyone guilty.

As a Sufi, Shah *Sahib* was immersed in the love of God. His entire life was directed to attaining Divine proximity, worldly gain had little significance. Shah *Sahib's* life was an exemplary model of the Quranic ayah:-

إِنْ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝  
(الانعام ١٦٢)

Verily, my prayer, and my sacrifice, and my life, and my death,  
are for Allah, the Lord of the Worlds (Al-Anam 6:162).

Every word and every act was steeped in the spirit of sacrifice, devotion and acceptance of God's Decree. Shah *Sahib* was never overcome by spiritual states and always remained in the state of *tamkeen* (steadfastness). Whether in spiritual states of ascendancy or descent, or other spiritual states Shah *Sahib* disapproved of performing miracles and considered it a show.

The subjects illustrated in *Sirr-e-Dilbaran*, like 'Grades of Being', 'Secrets of letters of the alphabet' speak volumes of Shah *Sahib's* spiritual stature and gnosis.

Other books written by him are 'Barzakh', which looks at life after death, a spiritual novel, 'Baada-o-Saghar', 'New Searchlight on

Vedic Aryans,' and 'Sufism' in English, but the spiritual encyclopedia 'Sirr-e-Dilbaran' is the first book of its kind and remains his masterpiece.

Shah *Sahib*, a prominent Sufi saint lived simply and had no desire for recognition to the extent that He did not want a tomb (*mazar*) to his name. Shah *Sahib* passed away on the 9<sup>th</sup> of Zilhij while performing *Hajj* and is buried at the foot of *Jabal-e-Rahmat* (Mount of Mercy) at the Plain of Arafat, where pilgrims gather for *Hajj*, at Mecca.

مجھے خاک میں ملا کر میری خاک بھی اڑا دے  
میں مرنا ہوں تجھ پہ مجھے کیا غرض نشاں سے

Mix me in dust and disperse the dust away  
I have obliterated myself for Thee;  
What desire do I have for recognition

Excerpts from 'Tarbiyat-ul-Ushaq'  
by Hazrat Shah Shaheedullah Faridi  
Hazrat Capt. Wahid Baksh Sial



## THE AUTHOR'S PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

In the Name of Allah, the Beneficent, the Merciful.  
And Praise and Blessings on the Compassionate Messenger.

There is no denying that life is short and everything in this world is transitory. Similarly, the present anti-religious era of atheism will not last forever. The hysteria of materialism, which has turned the world into a lunatic asylum is now on the retreat. Unprincipled behaviour, like selfishness, immoralities, malpractices, negation of truth, falsification of righteousness, rebellion against humanity, barbarities, indulgence in cruel and savage practices and similar omission and commission of the modern era caused due to lack of relationship with the Creator of the Universe, have become so acute and painful, that the inhabitants of this planet can no longer bear them. A great revolution is in the offing, which will crush all misleading and false notions of the modern age, and the whole rotten edifice of falsehood will crumble into pieces. The world will be a haven of peace and happiness. Sagacity demands that we prepare ourselves for this blessed time.

Unfortunately in these un-enlightened times, stalwarts of religion and upholders of faith are victims of misunderstandings, let alone those who oppose it. In religion or any other discipline, it is extremely important to have complete grasp of all its intricacies, words and meanings, as well as its inner and outer significances. Man is the synthesis of the apparent and the hidden, the body being the apparent and the soul, the hidden. Human progress is not possible without simultaneous inner and outer development. Religion is not just a few meaningless rituals. It is a perfect code of life bestowed upon mankind by the Creator and Eternal Ruler for our well being.

If we accept it, we are bound to progress; if not, we will be ruined. In order to benefit from this code, we have to pay closer heed to our inner reformation without which outer reform is impossible. *Tasawwuf* or spirituality is inner reformation. It is a pity that many misunderstandings have been created. Thus misleading mankind from the path of truth and reality. This encyclopedia of Islamic spirituality aims to remove misconceptions and guide people in the right direction.

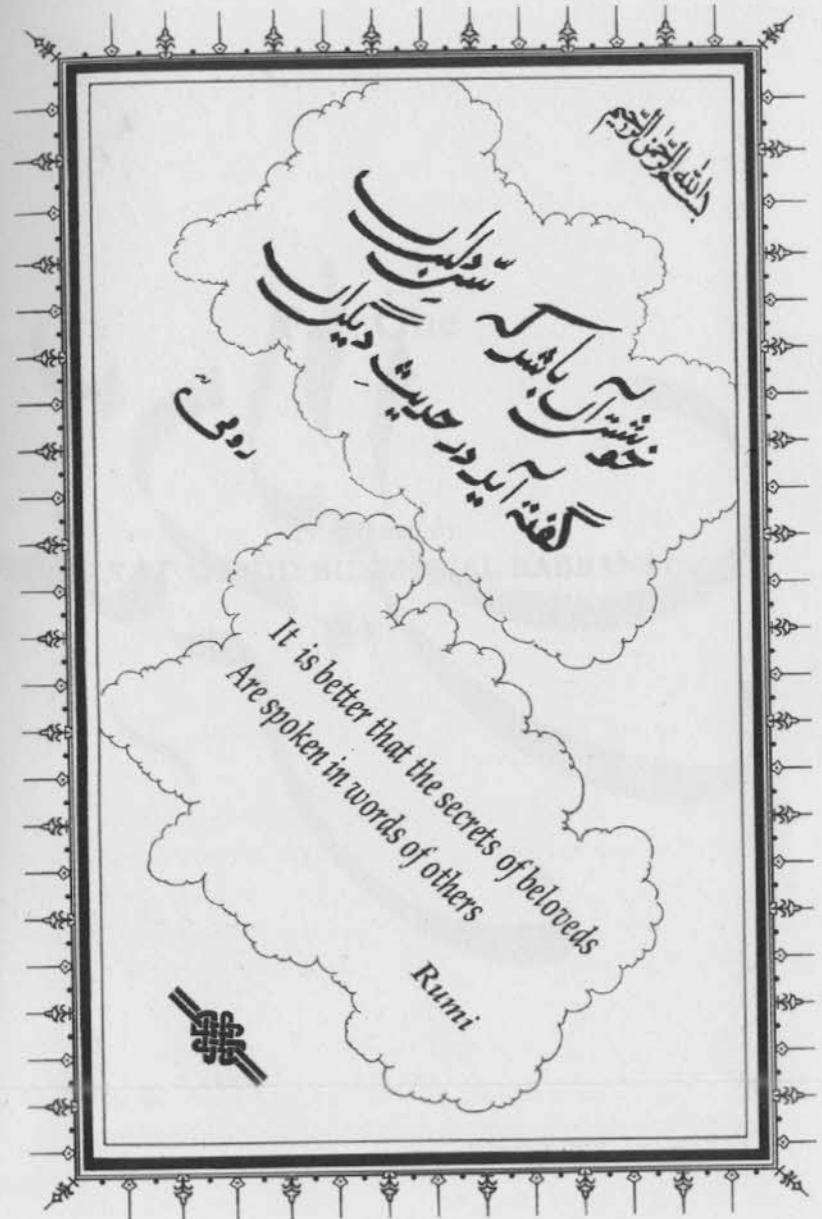
*Sirr-e-Dilbaran* defines the significance of Sufi terminology and throws light on the secrets and mysteries of the love of God experienced by His friends. It also explains in easy terms the language of the seekers of Truth and the journey of the spiritual stalwarts towards the stages of *fana* and *baqa*. In this way, the theory of *tasawwuf* will be easy to understand, although actual spiritual progress is well nigh impossible without the guidance of a perfect *Shaiikh* (Sufi master). Moreover, this work is bound to facilitate understanding of advanced treatises on the subject.

Effort has been made to explain complex terms in easy language. It is extremely difficult to explain meanings of certain words by other names, for instance, to say that fire means *aag* and *aag* means *agni* is to exchange one word for another without conveying its meaning. Fire is the glowing orange flame in the hearth. See it, and you know that it is fire. If you want to experience its burning quality, put your hand in it. This is the only way you can understand the meaning of burning and not through dictionaries. *Sirr-e-Dilbaran* aims to explain such terms in easy words. That is all. This is what is possible in publications. However, if the reader is somewhat acquainted with, or has some practical experience of Sufism, his understanding becomes easier.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ الْمَصِيرُ

My guidance cannot come except from Allah,  
in Him I trust and unto Him is the return (of everything)

Zauqi





## Allah

This is God's name pertaining to His Essence (*Ism-e-Zaat*) which includes all His other names of Beauty (*Jamaali*), of Majesty (*Jalaali*), of Action (*Fa'ili*) and of Attributes (*Sifaati*). It is a combination of all of God's names (*jaamia*). It is the first and foremost name of the Divine Being; and all other names are the illumination (*tajalli*) of its varied manifestations. This name (Allah) has two aspects or facets (*aitbaaraat*): firstly it is apparent in every name of God, secondly it includes every name of God. Consequently, the relationship of the name, Allah, with other names, is like the relationship of Oneness (*Wabdat*) of God's Being with the multiplicity of creation. Similarly, this name is related to all other names as the aggregate whole is related to its parts.

### The name Allah (*Ism Allah*)

Because the name Allah or *Ism Allah* combines in itself all the names, the exact manifestation (*mazhar*) of this name is the reality of man (*haqiqat-i-insaaniyah*), which actually appears mirrored in the reality of Muhammad (*haqiqat-i-Muhammadiyah sallalaho alehe wassalum*).

Some maintain that it is a non-derivable name (*ism jaamid*). While others believe that it is derived from *Ilah* or *Lahu*, which means 'the worshipped', but when the letters 'Al' were added to qualify it as a name, it became 'Al-llah' and was eventually uttered as *Allah* by

frequent repetitions. The word Allah consists of five letters: *alif* <sup>1</sup> | *laam* <sup>2</sup> ل, *laam* <sup>3</sup> ل, *alif* <sup>4</sup> ا and *ha* <sup>5</sup> ه.

1. The letter A (*alif*) stands for *Abadiyat* (Transcendence) of God in which multiplicity is concealed in the same manner as the letters a-l-f الف are hidden in *alif* ا.

This hidden 'A' (*alif*) ا refers to the hidden Essence of Allah (*Zaat*). The hidden 'l' (*laam*) ل refers to God's Attributes and Actions, which are hidden. Hidden *fa* ف in appearance stands for objectivity (creation) and the point on it means that the creation and Creator are one. The head of *fa* ف is round. It connotes limitlessness of creation. This is because a circle has no beginning and no end. The head of '*fa*' ف is empty. It refers to the receptive capability of receiving Divine inspiration (*faizaaan*). The point over the head of '*fa*' ف is a subtle hint showing the great trust (*amaanat*) which man had to accept.

2. The first *laam*, ل (l) in the word Allah, refers to His Attribute of Majesty (*Jalaal*). This is because His Attribute of *Jalaal* is closer to Him than that of Beauty (*Jamaal*).
3. The second *laam*, ل (l) in the word Allah refers to God's Attribute of Beauty (*Jamaal*).
4. The second *alif*, ا which is usually concealed while writing, is the sign of Limitless Excellence (*kamaal*), which the human eye cannot comprehend.
5. The letter *ha* ه is a circle, which stands for the 'He-ness' of God. If we take the circumference of this circle as the Creator, the inner space of the circle would mean creation. If, however, we regard the circumference as creation, the inner space would mean the Creator. In both cases, there is a subtle indication that man is being ground by the mills of spiritual and material forces (*wujood-i-haqqi* and *wujood-i-khalqi*).

### The perfect man (*Insaan-e-kaamil*)

Of all the grades of being (*maraatib-i-wujood*), man is the most perfect being. And of all men, the Holy Prophet Muhammad is the most perfect and highest being. He is the best manifestation of God on earth. Therefore he is the perfect man (*Insaan-i-kaamil*) and the true vicegerent of God on earth (*khalifa tullah*). The rest of mankind attain a reflected status of vicegerency through his blessings (*baraakaat*), by emulating him (*mutaabbat*), by loving him (*mohabbat*) and by being under his guidance.

### Reality of man (*Haqiqat-e-insaani*)

Man is a microcosm of the Universe, and his relationship to the universe is as the soul to the body.

To see oneself in the mirror is different to observing oneself directly. When God Almighty wished to review His Own Beauty in a mirror, which had the capacity to reflect all His Beautiful Attributes, He created the universe, and made Prophet Adam His vicegerent. It is God's way of doing things; the body is set right and embellished with the soul only when it is fit to receive it, as He has said in the Quran:

When I shall have fashioned him  
and breathed of My Spirit into  
him. (*Al-hijr*, 15:29) (*Saad*, 38:72)

فَلَمَّا سَوَّيْتُهُ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ  
(الحجر: ٢٩) (ص: ٣٨: ٤٢)

First the body is put in order to receive the soul, then the soul is breathed in. As the universe is likened to the body, and when it was ready to receive the soul, Prophet Adam was created as the soul of the universe, and when Adam was fit to receive the soul, God Almighty breathed His Soul into him. Blowing His Soul into man means, that God cast a reflection of His Essence and Attributes (*Zaat* and *Sifaat*) onto Adam who had been prepared



to receive it. Thus he, (Adam) became capable of bearing the great Divine trust (*amaanat-i-Ilahi*).<sup>1</sup> Nothing in the universe possessed the ability to bear God's trust. This is how man became recipient of all the Divine Attributes. Maghribi, a great gnostic of Islam, has beautifully described the position of the perfect man as vicegerent of God:

ما جامِ جہاں نمائے زائیم      ما مظہرِ جملہ صفاتیم  
مانسہ نامہ الہیم      ما گنجِ طلسم کائناتیم  
ہم صورتِ واجب الوجودیم      ہم معنی جانِ ممکناتیم  
برترز مکان و درمکانیم      بیرونِ ز جہالت و در جہاتیم  
ہر چند کہ مجملِ دو کو نیم      تفصیلِ جمیع مجہاتیم  
(مغربی)

We are the mirror reflecting Divine Essence,  
We are the manifestation of Divine Attributes;  
We are the book of Divine Names,  
We are the treasure of the mysteries of the universe;  
We are in exact similarity with the necessary Being,  
We are synonymous with the contingent being;  
We are above space and in space,  
We are beyond directions and within directions;  
We are the microcosm of this and the next world,  
We are the macrocosm of all beings. (Maghribi)

<sup>1</sup> God Almighty has referred to this trust in the following verse (*ayah*) of the Holy Quran:

"Verily We proposed to the Heavens, and to the Earth and to the mountains to receive the Faith, but they refused the burden, and they feared to receive it. Man undertook to bear it, but hath proved unjust, senseless!" (33:72). (For full description of *amaanat* (trust) and how man is able to bear it, see under the topic *amaanat*)

Man possesses all the Divine Attributes except the Attribute of Eternal Being (*Wajood-i-Zaati*). Allah is Living (*Hye*), Hearing (*Sami*), Seeing (*Baseer*). So is man. The difference is that God does not depend on any one, while man is dependent upon God for his life, seeing and hearing. God is an Eternal Being (*Wajib*) and we are contingent beings (*baadis*). As God's Attributes prevail in both manifest (*zaahir*) and hidden (*baatin*) realms, so are man's attributes to be found in manifest and hidden forms. While God has the Attributes of Mercy and Wrath, so is man qualified with the qualities of fear and hope (*khauf-o-rija*). As God qualified Himself with the Qualities of Beauty and Majesty (*Jamaal* and *Jalaal*), so is man kept in the states of love (*uns*) and fear (*haibat*). The same is the case with all the other Attributes. This juxtaposition of the two opposite Attributes has been termed by God in the Quran as "two hands" in the following *ayah*: -

"what hindereth thee from falling  
prostrate before that which I have  
created with both My hands?"  
(Saad, 38:75)

وَمَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتَ بِيَدَيَّ  
(س ٣٨: ٧٥)

Apart from the fact that the phenomenon of opposite Names found expression in Adam, the reference to "two hands" also signifies the dual nature of man which became apparent in him by the combination of Immortality (*Surat-e-Haq*) and mortality (*surat-i-insaan*). Since man's outwardness falls in the realm of creation and his inwardness in the realm of Divinity, it is this combination or dual nature (*jaamiat*) which made man worthy of the title of vicegerency (*khilafat*). Every particle of the universe is the manifestation of one or the other Attribute of God, and everything came into existence with this process; man being the most perfect form of manifestation. Man is the only creation who

has been graced with most of the Divine Attributes in the entire universe. Says God Almighty:-

And He taught Adam the names  
of all things. (*Al-Baqara*, 2:31)

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا  
(البقرة: ٣١)

This means that when God Almighty flashed His Names and Attributes across Adam's soul, Adam became qualified with Divine Qualities. This is what made him superior to the angels, who were commanded by the Almighty to prostrate themselves before him. As the Name Allah combines all Divine Names, so is the word *insaan* (man) a combination of all Divine Attributes. The reality of man (*haqiqat-i-insaani*) is the manifestation of the Name, Allah. When the universe is the manifestation of all the Divine Names combined in the word Allah, then all the realities of the universe (*haqiqat-i-aalam*) are manifestations of the reality of man. In other words the universe is the manifestation of man's reality (*haqiqat-i-insaani*), says Rumi: -

باده از ما مست شدند ما از و  
قالب از ما هست شدند ما از و

The wine got intoxicated through us; not we through wine;  
The body came into life through us; not we through the body.<sup>1</sup>

For this reason, the universe is called "*insaan-i-kabeer*" (macrocosm) and man is called *aalam-i-sagheer* (microcosm). The universe is the major manifestation of the reality of man (*haqiqat-i-insaani*), and man is the

<sup>1</sup>This means that since everything in the universe (including wine) is the manifestation of the reality of man, the quality of intoxication contained in the wine is in fact, the quality of man and not of the wine. Similarly, we do not exist because of our body, but the body is living because of us (our *rooh* or spirit).

minor manifestation of the universe (*aalam*). Or one can say, the universe is man in detail (*tafsil*), and man is the universe in summary (*ijmaal*). Man contains in summary what exists in detail in the universe.

مرا به هیچ کتاب بکن حواله دگر  
که من حقیقت خود را کتاب می بینم (مغربی)

Do not refer me to any other book;  
For I myself am a perfect book  
(Maghribi)

### Reality of Muhammad

Man's reality (*haqiqat-i-insaani*) is in fact Muhammad's reality (*Haqiqat-i-Muhammadiyah*). The First Descent (*Tanzal*) or the First Determination from the Indeterminate Being, which God made, was Muhammad's reality (*Haqiqat-i-Muhammadiyah*), as said by the Holy Prophet :-

أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي

The first thing which Allah created was my *noor* (light).

He has also said: -

كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الْمَاءِ وَالطِّينِ

I was a Prophet when Adam was still just water  
and mud

The Holy Prophet is the first from the viewpoint of creation and the last from the point of view of appearance. That is to say, he is the first and the most perfect being in the whole of creation. From the viewpoint of reality (*haqiqat*) he is the first, and from the point of appearance he is the last. In reality he is the first creation (*kehalq-e-awwal*), the first determination (*ta'ayyun-e-awwal*), the greatest buffer

(*barzakh*) and link between the two domains, manifest (*zaahir*) and hidden (*baatin*). He is that Light (*Noor*) of God, which appeared first of all, and out of which the entire creation came into being. He is the root (*asl*) of the whole universe and the real microcosm (*kehulasa-i-manjudaat*). He is the soul (spirit) of the universe, and a summary (*ijmaal*) of all the Divine Names and Attributes of which the universe is the manifestation (*zabur*). He is the First Intellect (*Aql-i-Awwal*). He is the light of Prophethood (*nabuwvat*), the reality of Adam and the reality of all the prophets. He is the culmination of human perfection, as Adam is the culmination of creation. Prophet Muhammad is that Light (*Noor*) of God Almighty, which came into being even before the manifestation of Divine Names and Attributes, as well as before time and space came into being. God placed that Light (*Noor*) in the First Intellect (*Aql-i-Awwal*), as a concept of a building first forms in the mind of the architect. The creation of spiritual realities, (*Aql-i-Awwal*) is like the architect who conceives the sketch of a building and collects necessary materials in accordance with his sketch. In short, all the details of the building from its beginning to its culmination are strictly within the confines of the sketch in the mind of the architect. When God Almighty wished to create the spiritual and physical worlds, He reproduced the same sketch of *noor-i-nabuwvat* (Reality of prophethood) from His 'Mind', as an architect reproduces the sketch of the building from his imagination onto paper. It is through this *Noor* that the sun and the moon were illuminated, the *arsh* (throne), the *kursi* (footstool), the pen (*qalam*) and the preserved Tablet (*Lauh-i-Mahfooz*) achieved stability, the skies were decorated with the stars and the earth and other planets were inhabited. It is this *Noor* (Divine Light) which entered the heart (*qalb*) of Adam as the trust (*amaanat*) and after evolution finally appeared from the womb of the exalted Amina in the shape of Muhammad, the Holy Prophet.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ بِقَدْرِ حُسْنِهِ وَجَمَالِهِ

O God! Bless our master Muhammad and his descendants as much as his beauty (*husn*) and perfection (*jamaal*).

In His 'Mind', God created the physical universe out of that *Noor*. He also created the spiritual world from that *Noor*, as the sketch in the architect's mind; until that *Noor* appeared in the form of the last brick, which completes the construction of the building. When this *Noor* appeared in its physical form, it was like that last brick which mixes with other bricks to complete the construction of a building. Says God: (to Muhammad)

Say: In sooth I am only a man like you. (*Al-Kahf*, 18:110)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ  
(الكهف ١٨: ١١٠)

When the Holy Prophet appeared in the shape of a man, like other men, it was as though the sun was covered with clouds and it became easy to see it. What actually happened was that all the Divine names and Attributes were contained in one comprehensive (*jaamia*) name, 'Allah', and which took the shape of a human being. Thus it became easy for the seekers to behold the Unseen in the visible being and achieve Divine nearness and union. But it is only possible when the seekers keep both the spiritual and physical (Divine and human) aspects of his life in view. He, who looks at one aspect of the Holy Prophet and remains blind to the other is the target of the Divine warning: -

Thou seest them look towards thee, but they do not see! (*Al-A'raf*, 7:198)

وَرَأَيْهُمْ يَنْظُرُونَ إِلَيْكَ  
وَهُمْ لَا يُبْصِرُونَ  
(الأعراف ١٩٨: ٧)

It is while looking at the Holy Prophet from the spiritual point of view that Allah Almighty swore:

I swear by thy life.

لَعَنُوكَ (الحج: ١٥: ٤٢)

(*Al-hijr*, 15:72)

He has also said: -

Undoubtedly thou guidest on the right path. (*Al-Shura*, 42:52)

وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ (الشورى: ٥٢)

God has also said: -

Muhammad is not the father of any one of your people.<sup>1</sup> (*Al-Ahzab*, 33:40)

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ (الأحزاب: ٣٣)

The Holy Prophet said about himself: -

I am not like any one of you. I live with my Lord who feeds me. (*Bukhari*)

إِنِّي لَسْتُ كَأَحَدِكُمْ أَبِيتُ عِنْدَ رَبِّي يُطْعِمُنِي وَيَسْقِيَنِي (البخاري)

The Holy Prophet has also said:

At times I enjoy such extreme nearness with Allah that neither the nearest angel nor any prophet can reach Him.

لِي مَعَ اللَّهِ وَقْتُ لَا يَسْغِيَنِي فِيهِ مَلَكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ

<sup>1</sup>Some commentators opine that the word *rijal* means male; while he was the father of females. They overlook the fact that the Holy Prophet had male children who died. Therefore father here is the father of the human race.

It is the human aspect (*jihat-i-bashri*) of the Holy Prophet that God Almighty addresses: -

Say: In sooth I am only a man like you.<sup>1</sup> (*Al-Kahf*, 18:110)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ (الكهف: ١١٠)

God has also said:

Thou truly shall die, O Muhammad, and they too shall die. (*Al-Zumar*, 39:30)

أَنَّكَ بَشَرٌ مِثْلُكُمْ (الزمر: ٣٠)

God has also said:

Thou truly canst not guide whom thou desirest. (*Al-Qasas*, 28:56)

لَا تَهْدِي مَنْ أَجِبْتَ (القصاص: ٥٦)

When the Holy Prophet felt sad or defeated, this referred to his human aspect and not his divine aspect. The Holy Prophet's saying to the companions that they knew the affairs of the world better than himself was also due to his human aspect. His humility, poverty, indigence and the possibilities of going wrong were the result of his human self at the time of his descent into the constraints of the

<sup>1</sup> The word (...*mislukum*... like you) is followed by the words (...*yuba ilayya*... to me revelation is given). This means that the difference between a common man and a prophet is the fact that the former is an ordinary human being while the prophet is distinguished by the greatest blessing of revelation. Allama Shibli says that the difference between an ordinary man and the one, who is a recipient of revelation, is that of an animal and a man. I say it is greater, because the difference of receiving revelations is much higher than that of intelligence.



physical world of time and space. He gained comprehension of the physical world by virtue of his human perfection, and comprehension of the spiritual world by dint of his spiritual self. That is why the Prophet is the combination of two oceans, that is, the manifestation of both the realm of spirituality and the realm of phenomena. Thus his descent to the lower physical world speaks as much of his excellence (*kamaal*) as his ascendance to the highest spiritual world bears testimony to his excellence in the highest regions during the Night of Ascension (*meiraj*):

شاید ما بجز از خال و خط و غنیمت خویش خال و خط و گریه و غنیمت دیگر دارد!

Our beloved has as much of inner beauty  
As he has the charms of external beauty

#### Appearance of *Haqiqat-i-Muhammadiyah* through ages.

When God Almighty decided to appoint His vicegerent (*khalifah*) on earth, it became necessary to send a vicegerent for every age, with some similarity (*munasibat*) with the people of that time so that people could gain spiritual perfection through him and he could discharge his duties appropriately. Since the condition of each era is not alike, and since the people of each age did not possess the same capability to be guided by identical codes of conduct, it was not possible for Muhammad's reality (*haqiqat-i-Muhammadiyah*) in all its perfection, to appear in these ages. That is the reason why that reality appeared in various forms in various ages with a variety of splendour, greatness and spiritual status, commensurating with conditions of each period. These forms are the reality of Muhammad, appearing as prophets in various ages.

لباس بو البشر پوشیده مجود ملک گشتم  
بصویر محمد حامد محمود بو دتم  
گه ادریس گاه شیت گاه نوح گه یونس  
گه یوسف گه یعقوب گاه هود بو دتم  
گه صالح گه ابراهیم گه اسحاق گه یحییٰ  
گه عیسیٰ گه موسیٰ گه داؤد بو دتم  
برائے میکشاں امروز نقد وقت شان گشتم  
ز بهر دیگران روز جزا موعود بو دتم  
بدریائے حقیقت بهر غواصان دریا دل  
بهر عہدے و عصرے گوهر مقصود بو دتم  
(نیاز)

In the garb of Adam, I was saluted by angels; In the form of  
Muhammad I became both *hamid* and *mabmood* (praiser and praised)

Then as Idris, as Seth, as Noah, as Yunus;  
as Yusuf, as Yaqub, as Hud

I appeared as Salih, as Ibrahim, as Ishaq, as Yahya;  
then as Isa, as Musa, and as Daud

For the lovers I became Paradise just now;  
For others I became the promised Day of Judgement

And for the divers in the ocean of Divinity;  
I became the desired jewel in every age, and era. (Niaz)

When you look upon these determinations (*ta'ayyunaat*) and personalities, (*tashakhbosaat*) you become a believer in otherness or separateness (*ghairiyat*) from *Haqiqat-i-Muhammadiyah*. But when moved by the ecstatic state of Oneness (*Wahdat*), you regard all of them as expressions of the same reality, you will be forced from the depth of the heart to believe in the truth of the *ayah*:



We make no distinction between any of His Apostles. (*Al-Baqara*, 2:285)

لَا تَفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ  
(البقرة: ۲۸۵)

In fact the pivot (*qutb*) on which rests the whole universe, and which is the centre of the entire circle of Being (*Wujood*) from the beginning to the end (*azal-ta-abad*), is the reality of Muhammad (*Haqiqat-i-Muhammadiyah*). It appeared in multiple forms (prophets) only from the point of view of multiplicity (*kasrat*), not reality.

### Hierarchy of Vicegerency

On the termination of prophethood, that pivotal responsibility was transferred to the *auliya*-Allah (friends of God), and it will continue till the appearance of the last of the *auliya* (*Khatim-al-auliya*). That era too, will come to an end and will be followed by the era of accountability, of Paradise and Hellfire.

It is these *auliya*-Allah, who have achieved the status of the perfect men (*insa-an-kaamil*) under the shadow (*zill*) of the Holy Prophet by following and loving him, and have been deputed as vicegerents of God and of the Holy Prophet. They will continue to appear in various ages, till the appearance of *Imam aakhir-uz-zamaan*.<sup>1</sup>

These are the *auliya*-Allah who are the vicegerents of God indirectly by virtue of the vicegerency of the Holy Prophet. They are deputies (*qaim maqaam*) of God on earth and heirs to the Holy Prophet. They derive the power of supernatural deeds (*qunwat-i-tasarruf*) from God Himself by virtue of being attributed with His Names and Attributes. For this purpose they are in need of knowing God

<sup>1</sup>The personality referred to here is Imam Mehdi who, according to *hadis*, will kill *Dajjal* (anti-Christ) and usher in an era of Islam in the world. It will be after his death, that mankind will again fall, corruption and heresy will be rampant, and the world will come to an end, yielding place to the Day of Judgement.

(*maarif-i-Ilaahi*). Human excellence depends on man's knowledge of God and His Greatness as much as the individual capacity can achieve. This brings us to the conclusion that the degree of human perfection or human greatness commensurates with the degree of his knowledge of God (*maarifat*). The seeker struggles hard to cross the desert of separation. He has to cut across the valley of multiplicity. He is successful in getting rid of human attributes, and reaches the stage of union with God (*wisal*). He becomes the manifestation (*mazhar*) of Divine Names and Attributes (*Isma-o-Sifaat*) by reaching the state of Oneness (*fana*) with the Absolute Essence (*Tajalli Zaati*). He is then crowned as the vicegerent of God on earth, and returns from Oneness to the realm of multiplicity (or duality) and guides others to the same destination.

In other words, he descends from the state of kingship to slavehood and assumes the state of humility and *abudhiyyat* always in surrender to the Lord. He diligently does full justice to all the states (*haqaaiq*). He thus becomes a moving image of Divine Attributes on earth. Not only that, he is a source of blessing for the entire world (*rahmat*). In his admiration God says:

And for whom We have ordained a light whereby he may walk among men. (*Al-An'am*, 6:122)

وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ  
(النعام: ۱۲۲)

نازل ہے زمین پہ کبریائی  
بندے کے لباس میں خدائی

The Magnificence of Allah descended on earth  
The Attribute of Godliness in the dress of a man

## Idraak (Comprehension)

Spiritual insight, realisation of inner truth.

To take cognisance of created things with the five physical senses is called *ihsaas* and things cognised by outer physical senses (*hawaas-e-zaahir*) are called *mahsusaat* (sensed). As opposed to the physical senses, man has spiritual senses (*hawaas-e-baatini*) or faculties of cognition with which he takes cognisance of the inner spiritual world. The extent of knowledge of the Divine secrets and mysteries (*haqaiq-o-maarif*) depend upon the extent of purification or illumination of these spiritual senses.

- Corresponding to the physical sense of touch is the inner sense *zaug-o-shauq* (love and longing).
- Corresponding to the outer sense of seeing is the inner sense *idraak* (comprehension).
- Corresponding to the outer sense of hearing is the inner faculty of *ilqaa* and *ilhaam* (revelations); and the ability to interpret them correctly.
- Corresponding to the outer sense of taste (*zaiqa*) is the inner sense of intoxication (*mahviyyat*).

### Tastes (*zaiqa*) are of various kinds, (outer and inner)

- Sweetness; corresponding to the inner sense of *zaug-o-shauq*, (love and longing).
- Sourness; corresponding to inner happiness and joy.
- Bitterness; corresponding to inner abnegation from objectionable things and bad company.
- Salt; corresponding to it are the faculties of reasoning, reflection, and *kashf* (unveiling).

- Tastelessness, (*sondhaapan*) like wheat bread; neither sweet nor sour, corresponding to it is the inner intoxication known as *buzoor* (presence) and *naayaaft* (unattainable).

Like children who initially love sweets, the novices are given the Divine outpourings (*faizaan*) of love and longing (*zaug-o-shauq*) so that they are attracted towards spiritual progress. When children come of age, their taste naturally turns to sour things. Corresponding to sourness is the inner happiness and joy which the novice gradually experiences, which accentuates his dislike of objectionable things and bad company.

When the seeker (*salik*) reaches spiritual maturity, his fondness for sweet and sour declines and he develops a taste for salt, which corresponds to his inner taste for reasoning and reflection (*dalaail-o-braahin*.) He finds himself swimming in an ocean of *kashf-i-haqaiq* (knowledge of Divine secrets).

As age advances, his inclination towards sweet or salt also decreases considerably and he finds satisfaction in the blandness (*sondhaapan*) of wheat bread (which is neither sweet nor bitter nor sour). Its spiritual counterpart is intoxication (*mahviyyat*) in Divine Essence, which is the status (*maqam*), of the *muntabi* (finalist i.e., he who has reached the destination). It is here that supernatural deeds, revelations and visions (*kashf-o-karaamaat*) come to an end, and the charms and fascinations of Oneness with the Divine Beloved knows no bounds.

### Idraak-i-baseet

This means consciousness of the presence of God which is known to everyone. At the same time, loss of that consciousness, because of the intensity of God's *Zahur* (brilliant manifestation), which casts a veil between Him and man.

هر کس نه شناسنده رازست و گر نه  
الیهها همه رازست که معلوم عوامست

Everybody knows the secret  
But does not know that he knows it.

## I'tabaar (Relative)

In Sufism this word is used to define meanings opposed to reality. Everything that is not real is relative (*i'tabaari*), imaginative (*zanni*) and supposition (*farzi*).

As an example, take a piece of rope, and tie a glittering object to one end and swing it rapidly; you will see hundreds of bright circles in the air. These circles are not real. What is real is only the bright end of the rope. The circles thus created are called relative (*iatabaari*).

The Real Being is God's Being. All else is relative (*iatabaari*).

تو یقینی و جہاں جملہ گماں من بہ یقین  
مدتے شد کہ یقین را بگماں می بینم

Thou art Real, the universe is imagination; It is since long  
that I have been seeing the Real in the unreal

Every descent, (*tanazzul*) every determination (*taqayyun*) and every limitation (*taqayyud*) is *iatabaari*. The whole universe is nothing but a collection of imaginary beings (*iatabaaraat*).

وجود اندر کمال خویش سارلیست  
تعیّنہا امور اعتباری است

امور اعتباری نیست موجود  
عدد بسیار و یک چیز است محدود

جہاں رانیست ہستی جز مجازی  
سراسر حال اولہوست و بازی

All created things have relative existence;  
in reality it is He who is flourishing in every field

Relative beings do not exist;  
It is the One Who exists in numerous Forms

The universe is pure imagination;  
Absolutely non-existent and a plaything

If you look upto the skies you will find many deceptions. Your own instruments tell you that the stars are much bigger than what they appear to be, and that the light which you see in them is not their light. It comes from somewhere else. You think the stars are no more there during the day, but scientists tell you that they are always there. You can go on multiplying examples, which will convince you that things are not what they appear to be, and further development of scientific knowledge will provide you with many more surprises. This is the state of your erroneous knowledge about the nature of the things of the physical world. In the domain of spirituality, the spiritual masters of Islam have given indication of more astounding deceptions, misconceptions and misunderstanding under which mankind has been labouring.

انچہ دانا کند، کند ناداں  
لیک بعد از خرابی بسیار

Whatever acts the intelligent do, the foolish also do,  
But after many trials and tribulations

Our division or concept of time also is not free from deception. We have divided time into three parts: past, present and future. The past is over and the future is yet to come. What we have is just a fleeting moment of the present having no length and breadth. Thus

time is entirely the creation of our brain and does not really exist. It is pure imagination: -

هستم مجله خیالست کا مثال سراب! بالیقین من نیم و وہم و گمانم باقیست (نیاز)

My existence is nothing but a deceptive mirage; Surely I am not what I appear to be. I am just the product of imagination (Niaz)

**An example:** If you are a visionary, and have a powerful imagination, close your eyes and create a new world. Draw a mind picture of a city, a garden and a palace, full of people walking, talking, laughing, crying, eating and drinking. These people have been created in your imagination, by your own power. Your thoughts can grant them being or non-being. Your thoughts can grant them joy or sorrow, honour or disgrace. No one can intrude into your imagination, which can assume any direction it wills. It can flash like lightning, pour down like rain, and ignite like fire. Sometimes a rose, sometimes a nightingale, sometimes beauty, sometimes love. It can be a lover or a beloved. No one can stop you, nor interfere. You did not bring out anything from this imaginary world. You looked for and found yourself in everything. You revelled blissfully within yourself, not suffering any loss, nor being drenched in rain, nor burnt by fire, nor polluted by filth, nor upgraded nor degraded. You were as you always were. You are not merged in that world, nor is it merged in you. It has no being at all, except in your imagination. You can keep it or destroy it at will. But, in spite of this there is nothing closer to it than you. You are as close to yourself as you are to your imagination and its variations. It is said:

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

He who knows himself knows his Lord

Now come out of this little creation and look at God's wonderful creation.

چہ نسبت خاک را با عالم پاک

What connection can lowly man have with the Highest Being – Allah?

You are a limited being; He is Limitless. You are finite, He is Infinite. You are powerless, He is Powerful. There are some things you wish to do but cannot. He does what He Wills. Your creation remains limited to your brain and you could not create the consciousness of being alive in the people of your world, but He has the Power to do so. What you created, is the product of your limited power, imagination and talent. What God has created is the outcome of His Limitless Power, Talent, Imagination, Beauty, Majesty and Perfection. Your world is the mirror that reflects your imperfection. His world is the mirror in which His Limitless Perfection is reflected.

دریں دریا کہ من ہستم نہ من ہستم نہ دریا ہم نہ داند ہچ کس ایں سزگر آن کو چنیں باشد

The river I exist in is such, that neither I remain nor the river;  
No one can understand this secret except the one who is drowned

**Another significance of the word *iatabaar*:** - There is another use of the word *iatabaar* found in Sufi literature. When a gnostic (*arif*) comes across a verse (*ayah*) of the Holy Quran or a *hadis* of the Holy Prophet, he attaches to it a higher meaning other than commonly recognised. This way of intellectual reasoning is known as *iatabaar* (which may be called a 'point of view').

For example, a lover reads the story of *Laila* and *Majnun* (lovers) and starts weeping, although he is neither *Majnun* nor does he love *Laila*, while there may be others who are not affected at all.



The lover weeps because he sees or connects the story with his own inner state.

Or, when a Sufi hears the *hadis* that "The angel of blessings does not visit a house having a dog or a portrait (*taswir*)", he arrives at the conclusion that a heart full of the 'dog' of lust for wealth and portraits of other than God, does not receive blessings. This sort of interpretation is perfectly justified in Sufi circles. Examples of this type of reasoning are abundantly available in Sufi literature.

For example if someone reads the Quranic *ayah*:

Kings, when they enter a city spoil it, and abase the mightiest of its people. (*Al-Naml*, 27:34)

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا  
وَجَعَلُوا الْعِزَّةَ أَهْلِهَا أَذَلُّهُ (نمل ٣٣:٢٤)

A seeker (*salik*) interpreted it to mean that when a certain spiritual state (*Sultan-e-Zikr*) enters the domain of the body, it devastates and annihilates it, and humiliates the proud *nafs*. Or the *ayah*: "When the earth with her quaking shall quake" *Al-zalzal* (99:1) إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا could be quoted to describe the state of *Sultan-e-Zikr*. Or in the Quranic story of the prophet Suleiman and Bilqees, the hoopoe is given the power of reasoning, the city of Sheba is the centre of the body *Hazrat* Suleiman is the heart Bilqees is the *nafs*, and "he who had the knowledge of the scripture said" (27:40) الَّذِي عِنْدَهُ عِلْمُ السَّاعَةِ is the active ingredient, and Bilqees's throne is the central disposition.

Shah Waliullah Mohaddis of Delhi has said in his book *Altaf-ul-Quds*: -

"Be aware of the fact that the Holy Prophet did recognise the value of *iatabaar* as a valid figure of speech (*san'aat-i-iatabaar*), and left for us an ocean (of interpretation) which is beyond the pale and capacity of this book (*Altaf-ul-Quds*) to bear. In short, *iatabaar* is a regular science so great, so refined, and so vast, so as to be worthy of the subject

matter of *tafsir* (exegesis), e.g. *Arais-al-Bayan* (of *Shaikh* Ruzbahan Baqli), *Haqaiq* of Salmi, most of Ibn Arabi's works and of the grand *Shaikh*, Shahabuddin Suhrawardi."

## Ilqa, Ilhaam, Wahy (Revelation)

That which is revealed unequivocally onto the heart of the seeker from the Almighty is called *ilqa*, *ilhaam* and *wahy*. Here, reasoning plays no part.

What is revealed to the seeker initially is called *ilqa*. The revelations received in the final stages are called *ilhaam* and *wahy*. *Ilhaam* is revelation to the *auliya*, while the revelations received by the prophets is called *wahy*. *Ilhaam* is a revelation received without an intermediary angel, from a direction specified for every creation by his Creator. (To each is a goal to which Allah turns him). (*Al-Baqara*, 2:148) وَلِكُلٍّ وِجْهَةٌ مَّا يُومِنُ *Wahy* is always revealed through an angel. That is why *hadis-e-Qudsi* is not Quranic *wahy*. *Wahy* is both *kashf-i-shabud* (witnessing Divinity) and *kashf-i-ma'anvi* (spiritual revelation), while *ilhaam* is spiritual revelation (*kashf-i-ma'anvi*) only. *Wahy* is revelation to the prophets and is to be announced and promulgated while *ilhaam* is for the *auliya* Allah and need not be promulgated.

This generalisation needs a brief explanation:

The relationship of God with the universe is not like the relationship of a watchmaker, or the owner of the watch to the watch. The watchmaker assembles the various parts, makes the watch, starts it and then has nothing to do with it. In the same way the one who purchases a watch, only has to wind it once in twenty-four hours. The watch is not dependent on either the watchmaker or purchaser. But the relationship of God Almighty with the universe is different. The



universe is utterly dependent on God's attention and care at every instance and moment to exist, it would perish the moment God's attention is withdrawn. He keeps His attention perpetually fixed on the universe with all His Attributes (*Sifaat*).

Speech (*Kalaam*) is one of His Attributes, and He speaks constantly to everyone in accordance with their capacity of reception, as none of God's Attributes remain inactive for a single moment. Some are blessed with direct speech like Prophet Moses, (Musa) as in the following *ayah*: (And discoursing did God discourse with Moses). (*Al-Nisaa*, 4:164). **وَكَلَّمَ اللَّهُ مُوسَى تَكْوِيماً** Some are addressed by *wahy* (revelation). Some are addressed from behind the curtain: (Or from behind a veil). (*Al-Shura*, 42:51) **مِنْ وَرَائِ حِجَابٍ**. Some receive revelation through the medium of angels in their minds, as in the case of the mothers of Prophets Moses and Jesus, (peace be on them). Some receive revelation directly, without an angel, as said in the Holy Quran, **وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ** (And thy Lord hath taught the bee). (*Al-Nahl*, 16:68). Some are favoured with Divine revelation via dreams. In short all kinds of Speech in the form of *ilqa* and *ilhaam* form part of Divine *wahy* of various kinds known by different names, by virtue of the difference in their strength or weakness, or by the difference in the form of *kashf* and *hijaab* or veil (opening and concealing). The strongest and the clearest kind of speech is *wahy* which can be defined like this:

*Wahy* is Speech (*Kalaam*) revealed to the prophets through the medium of Archangel Gabriel, as said in the Quran: -

It is not for man that God should speak with him but by vision, or from behind a veil; Or, He sendeth a messenger to reveal, by His permission what He will: for He is Exalted, Wise! Thus We sent the Spirit (Gabriel) to thee with a

**وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ  
إِلَّا وَحْيًا أَوْ مِنْ وَرَائِ حِجَابٍ  
أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ  
مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّكَدِّ**

revelation, by Our Command. Thou knewest not, ere this, what "the Book" was, or what the faith. But We have ordained it for a light: by it will We guide whom We please of Our servants. And thou shalt surely guide into the right way. The way of God. (*Al-Shura*, 42: 51-52)

**أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِّنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ**  
(الشورى ٥١: ٥٢)

*Wahy* is of three grades from the point of view of its strength and subtlety and its being more explicit or less explicit:

(a) The first grade is the strongest and the most perfect, where Divine Knowledge is revealed to the prophet so firmly that he can remember and preach it. This grade is again sub-divided into two kinds:

i) God Speaks directly to the prophets as He Spoke to Moses. (And discoursing did God discourse with Moses). (*Al-Nisaa*, 4:164). **وَكَلَّمَ اللَّهُ مُوسَى تَكْوِيماً** Or when He Spoke to our Holy Prophet, saying, **فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ** (And He revealed to His servant (*abd*), what He revealed). (*Al-Najm*, 53:10). This is called *wahy sarih* (explicit).

ii) The second kind in the first grade of *wahy* is through the medium of the Archangel Gabriel, who descends with the revelation in exact words and sounds, and delivers to the prophets, along with its true significance and meaning thereof. Both these kinds of *wahy* are revealed to prophets only.

(b) The second grade of *wahy* which is weaker and lesser than the first is that the Word (*Kalaam*) of God is revealed to a person who is worthy and capable of accepting it, such as the mother of Moses, who was guided to give milk to the baby and surrender him to the river in a chest.

إِذَا وَحْيَنَا إِلَى أُمِّكَ مَا يُوحَىٰ ۚ إِنْ أَرَادْتَ فِيهِ فِي التَّابُوتِ  
فَأَقْذِرْ فِيهِ فِي الْيَمِّ (ط ٣٩، ٣٨، ٢٠)

When We spake unto thy mother, what was spoken: 'Cast him into the ark: then cast him on the sea (the river)' (*Ta Ha*, 20: 38-39)

This kind of secret revelation created the state of conviction in her mind that the future of the child was safe. The same *wahy* was revealed to Mary, mother of Jesus, saying:

فَإِذَا بَعِثْنَا مِنْ نَحْنَبَا أَلَّا نَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (مریم: ١٩)

Grieve not thou, thy Lord hath provided a streamlet at thy feet. (*Maryam*, 19:24)

We know for certain that the mothers of Moses and Jesus were not prophets. This shows God the Most Exalted has reserved this kind of *wahy* called *ilqa* and *ilhaam* for other than prophets. Similarly *Hazrat Khizr* was bestowed with secret knowledge (*ilm-e-ladunni*) by means of the same grade of *wahy* as stated by God, *وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا* (and whom We had instructed with Our Knowledge). (*Al-Kahf*, 18:65). The Holy Prophet has said,

إِنَّ لِلَّهِ فِي كُلِّ أُمَّةٍ عِبَادَ أَمْحَدَ ثَوْنٌ وَفِي  
أُمَّتِي مُحَمَّدٌ ثَوْنٌ وَأَشَارَ إِلَى بَعْضِ أَصْحَابِهِ

"Verily, there are some servants of God in every community to whom Allah speaks, and my community (*ummah*) has such persons to whom Allah speaks,"

and pointed to some of his companions. Some traditions suggest it was *Hazrat Umar*.

(c) The third grade of *wahy* is weaker than the second, and is revealed by way of intuition to those entities (*nafus*) which are concerned with special functions such as the spider making a web, the silkworm making thread, the bee making honey etc. Says God:

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اجْعَلِي مِنْ الْجِبَالِ بُيُوتًا -  
(النحل: ١٦)

Thy Lord hath taught the bee, saying: "Provide thee houses in the mountains." (*Al-Nahl*, 16:68)

No angel came to the bee, nor did God speak to it in any word and sound. He created in the bee the ability to work and then inspired it to work.

When human souls are purified, and they get rid of carnal desires and rise above human impulses, instinctively they become detached from the lower physical world and attached to the higher spiritual world. The angelic qualities become dominant and they strongly feel the urge to acquire Divine knowledge. Then they are blessed with angelic status, and they are happy in the company of angels. It is in this state, that they are blessed with *wahy* of various kinds through the angels and they achieve an elevated status.

There are two ways of gaining knowledge: *zaahiri* and *baatini*. The *zaahiri* method is ordinary learning, like students. The *baatini* method is through meditation (*muraqabah*) and contemplation (*tafakkur*). *Muraqabah* is to detach the heart from other than God and get attached with God. While *tafakkur* means to concentrate on the search for secret knowledge and understanding of Divine mysteries with deliberate effort in time and space. There is a third way called *huds* (spontaneity). The difference between *tafakkur* and *huds* is that while one exerts one's energies in *tafakkur*, *huds* is a spontaneous wave of inspiration, materializing in the mind without effort. In *huds*,

one is automatically and suddenly drawn to the upper spiritual world and is the recipient of Divine mysteries. Those who reach the stage of perfection are closer to *buds* than *tafakkur*. Spontaneity (*buds*) breeds spiritual insight (*firaasat*), while *tafakkur* increases intelligence (*kiyaasat*). *Kiyaasat* relates to the brain, while *firaasat* is the inner spiritual light (*noor*) with which the perfect believer (*momin*) sees and is benefited. The Holy Prophet said about *firaasat*:

“Beware of the *momin*’s *firaasat* for he sees through  
Allah’s *Noor* (Divine Light).”

This *firaasat* is the result of *buds*, which leads to *ilbaam*. While prophethood (*nabunwat*) leads to *wahy*.

When a man’s attention is attracted to the higher spiritual regions by way of *buds* in the earlier stages, the secrets revealed to him are clothed in the veils of secrecy, concealment and ambiguity (*ibbaam*). If he is not spiritually strong enough to receive them in wakefulness, he is allowed to glimpse Divine secrets and mysteries in dreams, in the garb of various shapes, figures and forms.

Revelation (*inkashaaf*) through dreams is inferior to *ilbaam* and *ilbaam* is inferior to revelation through angels; which is inferior to ‘explicit’ revelation (*wahy sareeh*) vouchsafed to the prophets only, who may get it in dreams as well. *Ilbaam* is meant for *auliya-Allah* who are favoured with *wahy sareeh* after losing consciousness, in *fana-ul-fana*, where they have transcended time and space, as said by the Holy Prophet: -

The Lord will speak directly to  
every *momin* without any  
interpreter or medium.  
(Bukhari/Muslim)

مَا مِنْ عَبْدٍ إِلَّا وَسَّيْكَلِمُهُ رَبُّهُ لَيْسَ  
بَيْنَ الْعَبْدِ وَالرَّبِّ تَرْجُمانٌ وَلَا وَاسِطَةٌ  
(متفق عليه)

*Ilqa* and *ilbaam* are characterised by effort, while this is not the case in *wahy*. Like prophethood, *wahy* is not attainable by effort or excessive worship. Whereas in *ilbaam* you get the meaning only, in *wahy*, it is both the meaning and articulation of words that are revealed along with the realisation that it is being received through the Archangel Gabriel, who is also called *Rooh-ul-Quds*. Both these names indicate the same personality. The only difference is, when the angel Gabriel is in the state of extreme subtlety, to the extent of invisibility, he is known as *Rooh-ul-Quds*, but when he is discernible in any form he is called Gabriel. The angel assumes the subtle form of *Rooh-ul-Quds* or *Rooh-ul-Amin* in the heart of the prophet at the time of revelation of *wahy*. But when it comes to revelation of words in sounds, the angel is in the visible form of Gabriel and whispers in the ears of the prophet. Then follows the amalgamation of the hearing of hidden spiritual truths in the prophet’s mind for further dissemination to mankind by his tongue and attention as stated by the Almighty:

The faithful spirit (Gabriel) hath  
come down with it upon thy heart,  
that thou mightest become a  
warner- In the clear Arabic tongue.  
(*Al-Shu'araa*, 26:193-195)

تَنَزَّلُ بِهِ الرُّوحُ الْأَمِينُ ۖ عَلَى قَلْبِكَ لِتَكُونَ مِنَ  
الْمُنذِرِينَ ۖ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ۖ  
(اشعرآء ۲۶: ۱۹۳-۱۹۵)

The prophets can see things by the power of *wahy*, things which the *auliya-Allah* cannot see with the power of *ilbaam*. The prophets hear the words of *wahy* with their ears, understand the meanings in their mind and see the angels with their eyes, but in *ilbaam* only the secret meanings are revealed.

### *Ilqa-i-sabubi*

This is a kind of *ilqa* revealed without any medium, by way of *Rahmani*



inspirations. Its effect inspires an attraction towards God Almighty. It is also called *da'ee-il-Allah* (call from God).

## Amaanat (Entrustment)

The obligation which neither the  
heavens nor the earth could bear,  
Man, you dared to accept!

جو بار آسمان وزمین سے نہ اٹھ سکا  
تو نے غضب کی دل شید اٹھا لیا

What was the great trust (*amaanat*) which neither the heavens nor earth nor mountains, nor the angels had the capability to bear? It was really *Zahur-e-Wajood* that is to say manifestation of Divine Essence with Names and Attributes *Zahur-e-Zaat-ma'a-Asma-o-Sifaat* which only the perfect man was capable of undertaking:-

Verily We proposed to the Heavens,  
and to the Earth and to the  
Mountains to receive the Faith, but  
they refused the burden, and they  
feared to receive it. Man undertook  
to bear it, but hath proved unjust,  
senseless! (*Al-Ahzab*, 33:72)

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ  
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ  
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ إِنَّهُ كَانَ  
ظَلُومًا جَهُولًا (الاحزاب ۷۲: ۷۳)

If we stand in front of a solid wall to see our reflection, it will not reflect it. If we stand in front of a clear glass, this too is unable to accept and reflect our image. But if we stand in front of a mirror, which is clear and bright on one side and dark on the other, it can easily and clearly reflect our image. The earth and mountains failed to accept the reflection of God's Essence, Names and Attributes (commonly known as *khilafat* or vicegerency of God on earth), because they were like the

solid wall. The heavens (inhabitants of heavens, the angels) failed to reflect God's Names and Attributes because they were like glass. But man was capable of accepting the offer of reflecting God's Essence, Names and Attributes because he was like the mirror with one side brightened by the soul and the other side darkened by his physical or beastly nature. This combination of light and darkness enabled man to reflect (accept) God's Essence, Names and Attributes and be worthy of His vicegerency (*khilafat*) on earth.

آسمان بار امانت تو انست کشید  
قرعہ فال بنام من دیوانہ زدند (حافظ)

The heavens (angels) failed to undertake the trust of God  
But so madly in love was I with Him, that I accepted it. (Hafiz)

*Zaluman jahula* (dark, unjust and ignorant) means that man had the quality to accept this Divine reflection. Darkness is the opposite of light. In the process of creation man is the final creation. Nothing was created after him. He is the last of the determinations or descents. Therefore on his one side is the darkness of non-existence or non-creation. Ignorance is also darkness, which is the opposite of knowledge. And knowledge is light. This darkness and ignorance became like the dark painted side of a mirror and man was able to accept the reflection of Divinity.

لطافت بے کثافت جلوہ پیدا کر نہیں سکتی  
چمن زنگار ہے آئینہ باد بہاری کا

Exquisiteness cannot be manifested without grossness.  
The meadow is the verdigris of the mirror of spring breeze.

Man is characterised as dark and ignorant for yet another reason and that is, he is ignorant of everything other than God by virtue of



his comprehensiveness (*jaam'iyat*). He regards everything relatively apart from, and really in God. Thus the words "*zaluman jabula*" (dark and ignorant) are actually the greatest commendation and not condemnation, by which God has praised His vicegerent. Says Shabistari:

ظلومی و جہولی ضد نوراند ولیکن مظہر عین ظہوراند  
چو پشت آئینہ باشد مکدر نماید روئے شخص از عکس دیگر  
شعاع آفتاب از چارم افلاک نگرود منعکس جز بر سر خاک  
تو بودی عکس معبود ملائک و زان گشتی تو مسجود ملائک  
نو مغر عالمی زان درمیانی بدار خود را کہ توجان جہانی  
جہان و عقل و جان سرمایہ تست زمین و آسمان از سایہ تست  
بزرگان اندرین گشتند حیران فرو ماند نداز تشریح انسان  
نبرده، بیچ کس رہ سوئے این کار بجز خویش ہر یک کردہ اقرار  
ازان دانستہ تو جملہ اسماء کہ ہستی صورت عکس ممتا  
ظہور قدرت و علم و ارادت بہ تست اے بندہ صاحب سعادت  
سمعی و بصیری حی و گویا بقاداری نہ از خود بل از آنجا  
زہے اول کے عین آخر آمد زہے باطن کہ عین ظاہر آمد  
تو از خود روز و شب اندر گمانی ہماں بہتر کہ تو خود را بہدانی

Though *zalumi* and *jabuli* (men) are opposites of Light;  
Yet they are the very manifestations of Divine Being

It's necessary for the mirror to have a dark back;  
As no reflection is possible without it

The rays of the sun at the fourth heaven;  
Do not shine, except on solid dust

Why did the angels prostrate before thee;  
Because thou art a reflection of their Lord

Thou art the core of the universe;  
Know thyself, as thou art the soul of the universe

The Universe, the Intellect and the soul belong to thee;  
And Heaven and Earth are thy shadows

The sages are perplexed;  
They cannot define what is man

None can solve this riddle;  
And every one expresses his inability to do so

Thou art the knower of all secrets;  
As thou art the reflection of Deity

God's Power, Knowledge and Will;  
Are manifest only through thy coming into being

Thou art enjoying the qualities of sight, hearing, living  
and speaking; This is from nobody except Him

What a wonder that the first came last;  
And the hidden (*baatin*) became manifest (*zaahir*)

Why art thou in doubt about thyself?  
Why dost thou not know thyself?

When that trust is understood, and since trust always belongs to another, the trustee is bound to use it in accordance with the will of the owner of the trust. He has no right to use it at will. It is extremely foolish to claim that which is not yours.

The instructions issued by the Owner of the Trust on how it is to be utilised are known as *shariat* (Islamic code of behaviour), which everyone is duty bound to learn and act upon, otherwise one becomes guilty of mistrust. It is not at all possible for the vicegerent to do full justice to his vicegerency without doing full justice to *shariat*. This is the ladder without which no one can reach the highest stages of Divine proximity.

## Ayyaam-e-Ilahi (Divine Effulgences)

*Ayyaam* is plural for *yum*, which means 'day'. The day is the period during which the sun shines on the earth and things can be seen. In other words, the manifestation of light is called day. Divine epiphanies are also manifestations of light. In the realm of spirituality, the word *yum* means the period of Divine epiphanies during which the seeker's heart remains brightened.

Although God the Most Exalted is changeless, His epiphanies are numerous and are called *Shaan* (Magnificence). There is a difference in each epiphany and this change is called *tabawwal-fi-sowar* (change of forms). The quality of changelessness pertains to His *Zaat* (Essence) while the quality of change relates to the domain of *Sifaat* (Attributes).

Each epiphany of God Almighty has a different character and a different effect, which changes the character of each epiphany. What happens in each age is the result (*asar*) of that change with which each epiphany (*tajalli*) is characterised. This is what is meant by the *ayah*: **كُلُّ يَوْمٍ هُوَ فِى شَأْنٍ** (Each epiphany is of different character. (55:29)

When God Almighty favours any of His servants with an epiphany (*tajalli*), it is known as '*Shaan*' from the Divine point of view, and '*baal*' from the servant's point of view. And the *tajalli*, which is shown once, is never repeated:

هر لحظه جمال خود نو ع و دگر آرائی شور دگر انگریزى شوق و دگر افزائى (جامى)

Every moment the Beauty has a new form;  
Raises a new tumult and burns new hearts. (Jami)

## Imaan (Faith)

Firm conviction in something without seeking proof. Renewal of belief (*tajdeed-e-imaan*) means to continuously refresh belief in God. The seekers are never content with formal *imaan*, but are in search of enhancing it by knowing more and more about God. Since God is Limitless, the seeker's quest for knowledge (*maarifat*, gnosis) must always be on the increase and he should be a renewed Muslim every moment.<sup>1</sup>

*Imaan* is of two kinds: *tagleedi* and *tabqeegi*, which is based on hearsay and on research.

**Imaan-i-tagleedi:** Those, whose *imaan* is *tagleedi*, believe in God without seeing and understanding set off to worship Him. Such persons are far better than those philosophers who indulge in rationale, are lost in the labyrinth of argumentation and lose what little of *imaan* they possessed in the beginning. Or they try to conform Islam to their convoluted thinking, thus paint an erroneous picture of Islam in their minds. On the other hand, *imaan-tagleedi*, which may be repugnant and unacceptable to the philosophers, is acceptable to God Almighty and enables one to win God's pleasure and entry into Paradise. This kind of

*imaan* is enough to exonerate one from the responsibility of forming a correct estimation of the Hereafter. A saint who spent a major portion of his life in philosophical and rational discussions, prayed to God towards the end of his life, to be blessed with the kind of *imaan*, which the old ladies of Madina were blessed with.<sup>2</sup>

*Imaan-i-baqeeqi* is that of the *auliya Allah*, who know, understand and see that the universe has only a relative existence and is non-existent in reality. They believe that it is God Almighty who really exists in the garb of all manifestations *ta'ayyonaat*, and that all these manifestations have relative (*i'atabaan*) not real existence. This kind of *imaan* is gained through spiritual experience of envisioning and witnessing (*kashf-o-shahood*) and not by reading books on Sufism, science or philosophy.

<sup>1</sup> The Holy Prophet said: "He, who is in the same spiritual stage for two days is a great loser."

<sup>2</sup> This is what the Holy Prophet advised common men to pray for.



## Baiyat (Oath of Allegiance)

The word *baiyat* literally means, to sell. In the realm of spirituality, *baiyat* means to sell oneself and all one possesses to God to win His pleasure. The Lord of everything in the world is God Almighty. Our body, our soul and all we possess belongs to Him. But when the servant takes unlawful possession of what belongs to God, and uses it according to his own will, he is guilty of revolt against the Creator of the universe. However, when he realises his mistake, and repents for his insubordination and accepts God as the Lord of creation and becomes an obedient servant of God, this turning towards Allah in submission, while fulfilling all the necessary conditions according to his changing state, is known as *baiyat*. When something is given and something else is taken in return, it is known as *ba'i* (selling). When a seeker repents for his mistakes and hands over everything to God in return for His Pleasure (*Raza*) it is called bargaining in the Quran:

Verily, of the faithful hath God,  
bought their persons and their  
substance, on condition of Paradise  
for them in return.

(*Al-Tanba*, 9:111)

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ  
أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ  
(التوبة ٩: ١١١)

### Form of baiyat

In a business transaction, it is not sufficient to say in your mind that you want to purchase something from a particular person, or sell something to some one. You have to go through the due process of bargaining without which the bargain remains null and void. In the case of selling your life and property to Almighty Allah, you have to be particularly careful to implement your intention of *baiyat*. In selling your land or house, you have to go through a long process of compiling documents, but when you are dealing with the Greatest Being, God, Most Exalted Himself, you have to be more careful in observing the etiquette and conditions of selling yourself to Him. You have to execute this most delicate and highest affair with extreme vigilance, solemnity and the strongest determination.

This contract with God Almighty is executed through the agency of a qualified and saintly personality, who is authorised to become an intermediary (*wasilah*) in this most serious matter. As God says in the Holy Quran:

O ye who believe! Do your duty to Allah, seek the means of approach unto Him. And strive with might and main in His cause. That ye may prosper. (Al-Maida, 5:35)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ  
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ  
تُفْلِحُونَ ﴿٣٥﴾ (المائدة: ٣٥)

### Wasilah (Intermediary)

In this verse, *وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ* the word *wasilah* means the personality which unites mankind with God. Some people make the mistake of interpreting *wasilah* as faith (*imaan*). They do not know that the words, "O ye who believe" *يَا أَيُّهَا الَّذِينَ آمَنُوا* are addressed to those

who already believe. There are others who interpret the word *wasilah* as fear of God (*taqwah*) not knowing that the word '*ittaquallah*' has already been mentioned in this *ayah*. Those who interpret it as obedience, worship and piety are also mistaken, because all these virtues are contained in the phrase *جاہد فی سبیلہ* '*Jaahidu fi sabilibi*'. The letter '*wa*' (and) between *wasilah* and *jaahidu* *وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ* shows that both have different meanings. It means that *wasilah* is something other than God consciousness and striving (*taqwah* and *mujahidah*).

Early experts in the Arabic lexicon and the elders of *ummat-i-Mubammadiyah* interpret *wasilah* as the mediation of the spiritual guide. Shah Abdur Rahim, Shah Waliullah and Shah Abdul Aziz, who enjoy the distinction of honour and esteem in all sects of Islam, are of the same opinion. Interestingly, Shah Ismaeel Shaheed, who is regarded as the *imam* (leader), by the opponents of the above interpretation, sees the word *wasilah* as a spiritual guide. He writes in his book '*Mansab-i-Imaat*' (printed at Farooqi Press, Delhi,) on page 55, "Allah says in the Holy Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ (المائدة: ٣٥)

O ye who believe! Do your duty to Allah, seek the means of approach unto Him. And strive with might and main in His cause that ye may prosper. (Al-Maida, 5:35)"

"And *wasilah* in the above *ayah* is the personality who is nearest to Allah in status. And the first nearest personality in status to Allah is the Holy Prophet and after him is the *imam* who is the deputy of the Prophet," says Allah:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ  
(بنی اسرائیل ٥٤:٥٥)



Those whom ye call on, themselves desire union with their Lord striving which of them shall be nearest to Him. (*Bani Israel*, 17:57)"

The word *wasilah* has also been defined as the person nearest to Allah '*Aqrab illallah*'. It is abundantly clear from these two *ayahs* that the word *wasilah* means those who are nearest to God in spiritual status. Allah has instructed us in the Holy Quran to find a *wasilah* (intermediary).

### Completion of *baiyat*

When *baiyat* is taken at the hands of the right person as qualified above, it ultimately reaches the Holy Prophet and God Himself. The one who takes *baiyat* and is faithful and steadfast in his *baiyat* is rewarded abundantly by God Almighty. But when he breaks the covenant, he is at loss, in terms of the following *ayah*:

In truth, they who plighted fealty to thee really plighted that fealty to God: the hand of God was over their hands! Whoever, therefore, shall break his oath shall only break it to his own hurt, but whoever shall be true to his engagement with God, He will give him a great reward. (*Al-Fath*, 48:10)

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ  
لِلَّهِ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا  
يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ  
اللَّهُ فَمِئُونَةٌ لَّهُ أَجْرًا عَظِيمًا  
(الفصح ٤٨: ١٠)

### Sanctity of *baiyat*

Some people are of the opinion that *baiyat* is *wajib* (obligatory). But the consensus of the *ummat* is that they regard it as *Sunnah* (practice of the Prophet's time), which continues to be operative throughout the fourteen centuries of the Islamic era.

### Kinds of *baiyat*

*Baiyat* is of several kinds: *Baiyat-i-Islam*, *baiyat-i-khilafat*, *baiyat-i-hijrat*, *baiyat-i-jihad*, *baiyat* for love of extreme spiritual striving. All the exercises relating to purification and illumination of the soul, which ultimately lead to God's nearness, are included in *baiyat-i-tasawwuf*.

### *Baiyat-i-Islam* (allegiance to Islam)

*Baiyat-i-Islam* was discontinued during the period of the *Khulafa-i-Rashideen* (rightly guided successors of the Holy Prophet) because, millions of non-Muslims embraced Islam and it was not clear whether the conversion was motivated by pure love of God or by the grandeur of Islam. *Baiyat* was not popular during the reign of *Bani Umayyah*, *Bani Abbas*, because the rulers had become sinners and cruel and had no regard for maintaining the tradition of the Holy Prophet.

### *Baiyat-i-taqwah* (allegiance of spiritual purification)

Similarly, *baiyat-i-taqwah* remained discontinued during the period of the immediate successors of the Holy Prophet, because that period was full of light and the people were already rich with spiritual wealth. Moreover, the successors of the Holy Prophet were extremely busy in the administration of vast areas and the promulgation of *shariah* in the newly conquered countries.

Even after this period the tradition of spiritual *baiyat* remained inoperative, for fear of its being misunderstood as political allegiance (*baiyat-i-khilafat*), which the rulers had reserved for themselves. What the Sufi *Shaikhs* did under the circumstances was to award a *turban* or robe (*keharqah*) as official endorsement of *baiyat-e-taqwah*. But when the rulers and sultans gave up the tradition of political *baiyat*, the Sufi *Shaikhs* revived that tradition and *baiyat-i-taqwah* became operative. Since *baiyat-i-taqwah* necessitated the detachment from everything other than God, it assumed the name of *baiyat-i-tasawwuf*.

### Objections

One of the objections against *baiyat-i-tasawwuf* is that the word *wasilah* (intermediary) given in the Quran does not mean a spiritual guide. This objection has been replied to adequately.

The second objection is that *baiyat* has nothing to do with *shariah*. This objection is based on absolute lack of knowledge.

A study of authentic sayings of the Holy Prophet tells us that the Prophet took *baiyat* for various purposes ranging from migration (*hijrat*), *jihad* and steadfastness in *jihad*, obedience to *shariah*, holding fast to the *sunnah* of the Prophet, avoiding innovation (*bida'at*), love for voluntary worship, hatred of greed, and on the part of the destitute *mohajreen*, not to ask for anything from anyone, and prohibition of wailing and crying on the part of the *Ansaar* women on the death of their relatives. It is recorded in history, that the Holy Prophet took *baiyat* from Jarir who would consider it his duty to help all Muslims. The *Ansaar* community took *baiyat* not to fear other than God, when being censured by non-Muslims, and to always tell the truth. It is for this reason that some Muslims would boldly refuse to obey the unlawful commands of their rulers. It is clear from the above, that apart from political *baiyat*, all kinds of *baiyat* relating to purification of the soul and illumination of the heart can be included in *baiyat-i-tasawwuf*. Shah Waliullah Mohaddis Dehelvi has said in his book *Qaul-al-Jameek*: -

رسول کریم ﷺ خلیفہ اللہ تھے اس کی زمین  
میں اور عالم تھے اس کے جو اللہ تعالیٰ نے ان پر قرآن  
اور حکمت کو اتارا اور معلم تھے قرآن اور حدیث کے اور امت  
کے پاک کرنے والے تھے۔ سو جو فعل حضرت نے بنا بر خلافت  
کے کیا وہ خلفاء کے واسطے سنت ہو گیا۔ اور جو فعل بجمہت تعلیم  
کیا وہ علمائے راسخین کے واسطے سنت ہوا۔

"The Prophet, peace be upon him, was *khilafah* of Allah on earth, knower of Divine Secrets, teacher of *Quran-i-Aziz* and reformer of the *ummat*. So whatever he did in the department of *khilafat* became *sunnat* for his *khulafa*, and whatever he did for their teaching and training, became *sunnat* for the *Ulema-i-Raasikbeen*."

*Ulema-i-Raasikbeen* means those who are blessed with both inner and outer knowledge (*ilm-i-zaahir-o-batin*).

The third objection against *baiyat*: What is the need of a *Shaikeh* (spiritual guide) when you have the Quran with you? This amounts to saying, what is the necessity of praying and fasting when the Quran is with you. If praying and fasting is compulsory in the Quran, the order to seek *wasilah* to God is also compulsory in the Quran. It is said in another *ayah*:

Ask the followers of the      فَسْأَلُ أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٦﴾  
Remembrance if ye know not!      (النحل: ١٦: ٣٣)  
(*Al-Nahl*, 16:43)

This also is a Quranic command. This amounts to believing in some parts of the Quran and disbelieving in others, which is forbidden in the following *ayah*:

Believe ye then part of the Book,      أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ  
and deny part? (*Al-Baqara*, 2:85)      (البقرہ ۲: ۸۵)

Islamic scholars (*ulema-e-Islam*) are unanimous in saying that one who disbelieves any part of the Quran, disbelieves the whole of the Quran.

Undoubtedly, God Almighty has revealed the Quran for guidance of mankind, but that being not sufficient, he also sent the Holy Prophet as a guide, who lived with the people, recited the word

of God to them, explained its meanings to them, and acquainted them with the Divine secrets and mysteries (*bikmat*). Not only that, he presented a living example of Islam, of the Quran, and purified their hearts by his personal influence:

It is He who hath sent to the pagan folk an Apostle from among themselves, to rehearse His signs to them, and to purify them, and to impart to them a Knowledge of "the Book" and wisdom. (*Al-Juma'a*, 62:2)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ  
رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ -  
(الجمعة ٢: ٢٢)

It shows, the Book alone was not sufficient, a teacher was sent along with it, just as the medical prescription is useless without the medical doctor. In fact, it is the doctor who comes first and the prescription is provided through him. Then the word, (*wa yuzakkehim*) 'purifies' means the doctor's duty is to cure all the physical and spiritual diseases of the *Ummat*. The phrase, "and teaches them" *وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ* means that the doctor is also responsible for training others, so that they too may be able to cure the physical and spiritual ailments of the people as well as purifying them.

No rational person will deny the fact that the patient stands in need of the prescription and the doctor. In fact, he is more in need of the doctor than the prescription, which is useless without the doctor and is sometimes injurious as well. It is a matter of common experience, that when a doctor who knows his profession well falls, he also is in need of a doctor. His own knowledge and all the medical literature is of no use to him, until another doctor acts as a medium for him. Papers and words written on them cannot fulfil the need of a guide. In the science of spirituality too, a suitable connection between the teacher and the taught is imperative, says Allah:

And if we had appointed an angel, we should certainly have appointed one in the form of a man. (*Al-An'am*, 6:9)

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا  
(الأنعام ٩: ٦)

None of the works of God Almighty are without meaning, "He is the Exalted in power, Full of Wisdom" (16:60). If He had desired to reveal the Quran without the Holy Prophet, He would have done so. But none can dare to say that a heavenly book could work such a great revolution on earth, as wrought by the blessed personality of the Holy Prophet of Islam, who is the most perfect man and the greatest manifestation of God on earth. Is it not amazing that illiterate Arabs of the age of paganism became a leading nation in a short time by the guidance of the Holy Quran? The same Quran is with us without the slightest change. The literary circles in Europe and America read the same Quran, translate it into various languages and interpret it according to their level of intelligence, but cannot get guidance from it. When the scholars and the scientists of the modern age can invent instruments of overall destruction, and can measure the sun and stars and know their speed and movements while sitting on earth, why can they not be equal to the illiterate *Bedouins* of Arabia in intelligence and comprehension of the Quran, and who transformed from the worst to the best nation on earth. Despite scientific knowledge, huge telescopes and X-rays, the West is unable to understand the Quran and benefit from its large reservoirs of wisdom and spiritual heights. What is the reason for this inability? The reason is that while the Arabs had the benefit of a spiritual guide among them, the European scholars and scientists are bereft.

The reason for the spiritual superiority of the Companions of the Holy Prophet over the *ulema* and *auliya* of the *ummat* is the fact that they enjoyed the benefit of the company and personal teachings of the Holy Prophet. Those who came after the Companions, had the same Quran



and worked very hard to understand it and to make it easy for subsequent generations, by writing extensive commentaries on it. But they could never reach the status of the Companions. Next to the status of the Companions, is the status of their companions known as *tabi'in*, who enjoyed the company of the Companions of the holy Prophet. After the *tabi'in* the next highest status is that of the companions of the *tabi'in* known as *taba' tabi'in* because they had the benefit of the company of the *tabi'in*. This demonstrates the importance of the personal element in learning Islam. To avoid instructions from a competent teacher, depending on books and on one's own intelligence and to claim the status of a *mujtabid* (reviver of faith) is like a patient who avoids the doctor and prescribes treatment for himself by reading books on medicine. This can only result in death.

Of the seventy-two sects of Islam presently causing so much damage, each claim to be on the right path and provide proof for its righteousness from the Quran and *hadis*. The sects were initiated by leaders who were arrogant in their own knowledge and having gathered a large following, succeeded only in leading them astray. The reason for this erring from the straight path was that it was considered enough to understand the Quran only through language and grammar and base the interpretations on one's own intellect. The tools to gain true insight, correct understanding and perfect perception were done away with. Allah says:

يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (البقره ٢: ٢٦)

Many will He mislead by such parables and many guide: but none will He mislead thereby except the wicked (*Al-Baqara*, 2:26)

The key to understanding the Quran accurately is purification and spiritual illumination, as stated by Allah:

لَا يَسْمُرُ إِلَّا الْمُطَهَّرُونَ (الواقعه ٥٦: ٤٩)

Let none touch it but the purified. (*Al-Waqi'a*, 56:79).

This indicates that it is forbidden to touch the Quran without physical purification as it is to touch and reach its inner meanings without spiritual purification. So long as heresy and polytheism, selfishness, arrogance, jealousy, love of wealth, love of position, love of the world and dependence on other than God continue to pollute and contaminate one's heart, the correct understanding and sweetness of the inner meanings of the Quran is not achieved, and these are the spiritual diseases for which one needs a spiritual doctor, without whom it is not possible for man to benefit from the blessings of the Glorious Quran.

God Almighty sent the Quran to mankind alongwith the teacher, the Holy Prophet who also prepared and left behind competent teachers along with the Quran, to guide mankind. He declared during his last *Hajj*, seated on a camel,

Beware O' people, I have left for you the Holy Book and my *abl-e-beyt* (progeny). You will never go wrong if you hold fast to them.

يَا أَيُّهَا النَّاسُ إِنِّي تَرَكْتُ فِيكُمْ كِتَابًا  
أَخَذْتُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَ  
عَثَرَتِي أَهْلَ بَيْتِي (راوه ترمذی)

In another *hadis* it is said,  
"My *abl-e-beyt* are like Noah's ark.  
He who embarks in it is saved  
and he, who does not, is  
destroyed." (Tirmizi)

میری اہل بیت تمہارے لئے مانند نوح کی  
کشتی کے ہے کہ جو اس کشتی پر سوار ہوا اس  
نے نجات پائی۔ اور جو سوار نہ ہوا وہ ہلاک ہوا۔

Apart from this, the Holy Prophet had given the tidings of a *mujaddid* in every century in the following words:



إِنَّ اللَّهَ يَنْعُثُ لِهَذِهِ الْأُمَّةِ عَلَى رَأْسِ كُلِّ مِائَةِ سَنَةٍ مَنْ يُجَدِّدُ لَهَا دِينَهَا

"Indeed every hundred years Allah raises from this Ummat one who revives the religion".

Besides this, the Holy Prophet also declared the *ulema* of the *ummat* as his successors (*waaris*). They inherited all the outer and inner knowledge as well as the ability to guide from the Prophet.

In short, the necessity of a guide for the guidance of the *ummat* has been felt throughout the ages. The real guide of mankind is the Holy Prophet himself, while his *kebulafa* and *nursa* only deputise. This organisation of deputyship will continue upto the time of *Imam Mehdi* (the last *Imam*).

#### Lame excuse

Some people say, "We agree that the world has never been without *aulia-Allah* but it is extremely difficult to find them, because the hypocrites and charlatans have spread their nets everywhere. How can it be possible to distinguish the genuine from the fake guide without spiritual insight?" This is quite true. How can one submit one's faith upon a doubtful and untrustworthy person? But hypocrisy and deception are prevalent in every walk of life. There is no dearth of false advertisements from fake healers. It will become exceedingly difficult to obtain the things of daily use, because of dishonesty and deception on the part of the seller. Even in the civilized cities in India, it has become nearly impossible to get pure butter and milk. Traders deceive the people by selling goods which are not according to approved samples. But we have not stopped buying pure food inspite of these hypocrisies and dishonesties. We never give up the practice of consulting doctors, nor do we stop buying pure bread, butter and milk. On the contrary, we try our best to find genuine doctors and buy pure butter and milk, whatever difficulty we may have to encounter. The real thing is to feel the

necessity of getting something. In the pursuit of worldly affairs, no obstacle stands in our way, and we continue to search for the desired object even after many failures. Is the search for a spiritual guide such a useless thing, that we give up the search on encountering minor obstacles, inspite of the conviction that the world is never without *aulia-Allah*? If we inspect the mischief of our *nafs* (lower self) we will discover that our basic desire to find a genuine guide is weak, and this necessity has not yet been fully realised. People do not like to make as much effort in this respect as they would in locating a missing notebook. Their excuses are all lame.

#### The necessity of a spiritual guide

The ways of God (*Sunnat-Ullah*) are such, and human nature has been formulated in such a way, that a teacher is necessary for every branch of science or knowledge. In a foreign country, a guide is needed to show the way. One's knowledge and familiarity with other paths is not enough to show the way. Particularly when the way is infested with thieves, murderers and beasts. A well wisher will certainly advise: -

قطع ایں مرحلے ہر بھی خطر کن ظلمات است بترس از خطر گمراہی

Do not travel to the fountain of life in the dark cave without the guidance of Khizr;  
Otherwise you may encounter destruction

When it is so necessary to have a guide in physical affairs, how can you rule out the necessity of a guide in the spiritual journey, which is beyond the scope of the five physical senses?

Apart from verbal guidance, the seeker is greatly in need of the spiritual influence of a spiritual guide. When animals are influenced

by company, why should man not be influenced to a greater degree? The Companions would invite one another to sit together and refresh their faith. They would say: - اجلس بناؤم من ساعة "Sit with us for a moment to refresh our Iman." Maulana Rumi has said: -

یک زمانے صحبت با اولیاء بہتر از صد سالہ طاعت ہے ریا

A moment in the company of the *aulia*-Allah (friends of God); Is better than hundred years of sincere worship

Khawaja Ahrar says: -

نماز را کھیت قضا بود لیکن نماز صحبت مارا قضا نخواہد بود

The obligatory prayer can be re-offered if missed;  
But the company of the *Shaiikh* cannot be regained  
when missed

Qazi Sanaullah Panipati has said in his book *Irshaad-ut-taalibeen*, "Once a *Shaiikh* advised a person to keep the company of Bayazid. He said, "I am already in the company of God". On this the *Shaiikh* said, "Bayazid's company is better than God's company because you get inspiration (*faiz*) from God according to your own capacity but in Bayazid's company you will receive Divine inspiration (*faiz*) according to his own high spirituality."

### Selection of a spiritual guide

After realizing the necessity of a spiritual guide, it is not difficult to find one. Ordinarily, it is not possible for a novice to know the spiritual qualities of a guide, nor is it necessary for him. He only has to keep the following conditions in mind:

1. You should mark a change in your heart at least during the time you sit with the *Shaiikh*. That is to say, if inclination towards worldly affairs has been replaced by inclination towards God and the Holy Prophet, at least while with the *Shaiikh*.
2. Look at his pupils (*murids*), or some of his *murids*, to see whether any change has taken place in them. What was their condition before becoming *murids* and what is it currently.
3. When you are in his company, you should observe if the *Shaiikh* says something which relates to your personal affairs. Moreover, you should feel a sense of ease during his speech and find solutions to your problems.

If you find these three signs in him, you should at once take *baiyat* at his hands, for your guidance.

### Qualifications of a guide

In order to be a perfect guide, the *Shaiikh* must have the following qualifications: -

1. Obedience to the Quran and tradition of the Holy Prophet (*hadis*), personal piety and virtuousness are necessary qualifications. Says Allah in the Quran:

Follow the way of him who turneth  
unto Me. (*Luqman*, 31:15)

وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ  
(لقمان ۳۱:۱۵)

Allah has also said:

Obey not the wicked among them  
and the unbelieving. (*Al-Dabr*, 76:24)

لَا تَطِيعُوا مِنْهُمْ الْفَاسِقِينَ  
(الدھر ۷۶:۲۴)

In this *ayah* the sinner has been mentioned first and the heretic afterwards, because the company of a sinner is more harmful than that of the heretic.<sup>1</sup> Allah has also said:

Neither obey him whose heart  
We have made careless of the  
remembrance of Us, and who  
followeth his own lusts, and  
whose ways are unbridled.

وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ  
هُوَ وَكَانَ أَمْرُهُ فُرْطَا ۝

(الكهف ١٨ : ٢٨)

(*Al-Kahf*, 18:28)

2. He should be a man of spiritual insight, as said by Allah:

Say: This is my way: resting on  
a clear proof, I call you to  
God, I and whoso followeth  
me: and Glory be to God! I  
am not one of those who add  
other deities to Him.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ  
عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ

(يوسف ١٢ : ١٠٨)

(*Yusuf*, 12:108)

3. The *Shaikh* should have had the company of a genuine *Shaikh*, and should have received spiritual training from him, having been declared his deputy (*khalifa*) in the chain of spiritual successors leading upto the Holy Prophet. The necessity of these successors (*khalifas*) has been emphasized in the following words of the Quran:

And one who, through His Own  
Permission, summoneth to  
God, and a light-giving torch.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا  
(الاحزاب ٣٣ : ٣٦)

(*Al-Ahzab*, 33:46)

In Sufism, the permission, order or designation is a necessary condition for appointing one as a *khalifa* (spiritual guide). The phrase 'light-giving torch' (*siraj-an-muneera*) means that billions of lamps can be kindled from it, but this is not the case with the sun or the moon. The sun or moon cannot create another sun or moon. This also means that, in the invitation to reach God, only that person deserves to guide people, who has inherited the quality of (*siraj-an-muneera*) illuminating lamp from the Holy Prophet. That is to say, he should possess a communicable quality (*nisbet-e-muta'addi*) because a *Shaikh* of non-communicable quality may be very good himself, but he cannot guide others, because he is incapable of moulding and inspiring the seekers.

Those who lack the above qualifications are not fit to give *baiyat* to people, in spite of the fact that they belong to families of high standing, grand spiritual orders, have great *Shaikhs* as their ancestors, are the heads of huge convents or *madrassas*, and are always surrounded by thousands of followers:-

نه هر که چهره برافروخت دلبری داند      نه هر که آئینه ساز دسکندری داند  
نه هر که طرف کلاه نهادن نشست      کلاه داری و آئین سروری داند  
هزار نکته باریکترز موایس جاست      نه هر که سر بتر اشد قلندری داند

<sup>1</sup> The company of a sinner is more harmful because you believe that he is speaking truth, being a Muslim, but he can misguide you. On the other hand, you are careful of a heretic, as he can never pose as a Muslim.



Anyone who powders his face cannot be a beloved;  
Nor can every glass maker be Alexander.

Anyone who wears a crown on his head and sits arrogantly;  
Cannot be a ruler or a king.

Anyone who shaves his head cannot become a saint;  
Because to be a saint requires knowledge of high secrets  
and mysteries.

### Oneness of purpose (*Towhid-e-matlab*)

An important principle: A *murid* has to love his *Shaikh* more than his life, property and everything else in the world. There may be thousands of *Shaikhs* in the world, but a *murid* should regard his own *Shaikh* as the only key to his success. This is known as *towhid-e-matlab*, which is the most necessary factor in receiving maximum inspiration (*faizaan*) from the *Shaikh*. Proper flow of *faizaan* is not possible without this kind of relationship with the spiritual guide (*Shaikh*). It is not permitted in the spiritual path (*tariqat*) to look to any other *Shaikh* for guidance so long as his own *Shaikh* lives. Nor is *baiyat* to any other *Shaikh* during the life time of his *Shaikh* valid. It is no more than merely shaking hands. The real *baiyat* is the one he has already taken with his own *Shaikh* and the *murid* cannot cancel his *baiyat* with the previous *Shaikh* at will. Because *baiyat* means selling yourself to somebody else. When he has sold himself once, he cannot sell himself again, like a slave who cannot go to any body else without permission from his master. If he does, he is guilty of breaking the commitment.

دوئی بزم عشاق معنوی کفر است خدا یکے و پیر یکے و پیر یکے

Duality is regarded as heresy in the religion of the lovers;  
God is One, the Prophet is one and the *Shaikh* is one.

The spiritual significance of this verse is that a pupil (*murid*) should regard God, the Holy Prophet and the *Shaikh* as one authority.

**Renewal of Baiyat:** In the spiritual path (*tariqat*), *baiyat* is considered as sacred as wedlock. The rules of *baiyat* are the same as the rules of wedlock. To look to a *Shaikh* other than his own *Shaikh* for guidance is like looking at a person other than her husband, by a wife. However, renewal of *baiyat* is justified in the following cases:

1. When the *Shaikh* has died and the *murid* has not completed his spiritual course, nor has he developed the spiritual capacity to receive guidance from his *Shaikh* after his death. In this case the seeker is not only allowed, but is duty bound to renew his *baiyat*.
2. When the *Shaikh* has disappeared or migrated to another country unknown to the *murid*, or the *baiyat* was taken during a journey and the *Shaikh* was not heard of anymore. In this case too, the renewal of *baiyat* is permissible.
3. If the *murid* comes to know after *baiyat* that the *Shaikh* is not genuine, or has not completed the spiritual course properly, he is at liberty to take *baiyat* with a genuine *Shaikh*.
4. When a *murid* is the victim of continuous carelessness on the part of his *Shaikh* to impart proper training to him, the *Shaikh* becomes like a husband, who fails to provide livelihood to his wife, who is justified in seeking divorce. In such a case, a genuine *Shaikh* is permitted to accept that person as his *murid* and give him correct spiritual training.
5. When someone takes *baiyat* with a *Shaikh* without reaching the age of puberty at the behest of his parents. This kind of *baiyat* is known as *baiyat tabarrak*, and it can be renewed with some other *Shaikh* on reaching the age of puberty.



### The etiquette of discipleship (*adaab-e-muridi*):

In Sufism, *adaab* (good manners) is of paramount importance. It is said by a Sufi *Shaiikh*: **النَّصُوفُ كُلُّهُ أَدَبٌ** "Tasawwuf is wholly *adab*." In the realm of love, etiquette and good manners (*adaab*) are of utmost importance except of course, when the seeker is overwhelmed with spiritual intoxication.

دور بیٹھا غبار میرا سے عشق بن یہ ادب نہیں آتا

Mir sits far from this heart-burning.

Love is not gained without good manners.

The *Shaiikh* is a medium between man and God. He is visible to your physical eyes. But God Almighty is not. In the beginning, a *murid* is the prisoner of time and space, but he ends up in timelessness and spacelessness. It is the *Shaiikh* who is the manifestation of the Divine Name *Ya Hadi* (The Guide). So by giving his hand in the hands of the *Shaiikh*, the *murid* starts receiving *faizaa*n from the Divine Name *Ya Hadi*, and the *Shaiikh* withdraws from between as soon as the *murid* reaches Divine nearness and union. This is a tremendous success for the *murid*, achieved through the medium of the *Shaiikh*, who deserves the greatest respect and honour. The *murid* should be grateful to him for this kindness, love him with all his heart, and think that no one in the world is better than his *Shaiikh* in bringing him to his Goal. The *Shaiikh* should be regarded as a physician and nothing kept secret from him, nor should a *murid* doubt the *Shaiikh's* genuineness or ability to guide, and obey the *Shaiikh* in every way. Without giving any other interpretation to the *Shaiikh's* words, he should obey him, even if he is unable to understand the wisdom of the *Shaiikh's* orders. He should regard himself a dead body in the hands of the one who bathes the dead (*ghassaa*). However learned the *murid* may be, he should regard himself less knowledgeable than his *Shaiikh*. He should

not disclose the *Shaiikh's* secrets of supernatural deeds without his permission. He should behave like the most humble servant of the *Shaiikh* with gaze lowered and neck bent down. When talking to the *Shaiikh*, keep his voice as low as possible. He should not step on the prayer mat of his *Shaiikh*, nor should he seat himself on a prayer mat before the *Shaiikh*. The *murid* should not offer *nafl* prayer in the presence of the *Shaiikh*, nor should he talk with familiarity as an equal. Unless the *Shaiikh* himself lifts the veil on a spiritual secret, the *murid* must not ask the *Shaiikh* to disclose it. He should know that when the *Shaiikh* finds the *murid* receptive, he himself will disclose it. In this connection the *murid* should remember conversations between *Hazrat* Musa (Moses) and *Khizr*. *Hazrat* *Khizr* admonished *Hazrat* Musa (Moses) about questioning what he did. The *murid* should avoid any thing which is contrary to his *Shaiikh's* nature or temperament. He should not raise any topic without the *Shaiikh's* permission.

These are etiquettes of discipleship (*muridi*) along with those mentioned at length in Sufi literature. Disregard of these etiquettes results in shortage of inspiration (*faizaa*n) from the *Shaiikh*. The *murid* receives *faizaa*n from the *Shaiikh* which is commensurate with his love for him and this determines the *murid's* status in the eyes of God. Therefore, it is incumbent on the *murid* to keep his *Shaiikh* satisfied with his behaviour, obedience, service, *adaab*, sacrifices and self abnegation.



## Taqwa (God Consciousness)

Aversion and disgust of anything which engages the heart or hinders in the way to God. It differs in different situations. Broadly speaking it is of four kinds;

**Taqwa-e-awam:** For common people. This means dislike for heresy and polytheism (*kufr-o-shirk*).

**Taqwa-e-muttaqi:** Taqwa of the pious. Means abstaining from sins and crimes.

**Taqwa-e-khawas:** For the elite. Rooting out stray thoughts (*wasanvis*) during prayer and worship.

**Taqwa-e-khwas-ul-khawas:** For the elite among the elite. This means remaining absorbed in God every minute and always keeping the heart free of other-than-God.

## Taubah (Repentance)

Return from imperfection to perfection. To turn to God. The state of shame arising out of fear of God. The first step towards God known as *babul abwab* in Sufism, because all doors open only after this door is opened.

The following are the ingredients of *taubah*:

1. It is not enough to utter the word *taubah* with the tongue. It should be accompanied by regret and remorse in the heart, and aversion towards that sin.

سجدر کف، توبہ برب، دل پر از ذوقِ گناہ معصیت را خندہ می آید ز استغفار ما

When the rosary is in the hand, the word *taubah* on the lips and the heart is full of desires for sinning; who would not laugh at such repentance.

2. One should resolve to never again commit the particular sin. This kind of *taubah* is called *taubatun nasuh*.
3. To perform some additional worship to offset the effects of past sins.

One who repents is called *taib*, but *muneeb* is he whose *taubah* is based on absolute sincerity.

*Aubah* is a form of *taubah* which has been forced from above and one who repents in this way is called *anwab*.

In short, to refrain from major sins and to stay inclined towards worship is called *taubah*. To refrain from minor sins on the grounds of love is known as *anabat*. To turn fully to God is known as *aubah*.

## Tawakkal (Reliance on Allah)

To have confidence in Allah and entrust everything to Him. *Tawakkal* has the following grades:

*Tawakkal* of the pious and moderately religious people is to depend on God with the desire that Allah may fulfill their needs.

*Tawakkal* of the pious ones (*mohsineen*) is to leave everything to Allah

and be content and happy that God's Will is done.

*Tawakkal* of the veracious ones (*siddiqin*) is to detach from everything other than Allah, forgetting their own selves and remaining engrossed and absorbed in Allah every moment.

*Tawakkal* of the *muhagiqin* is that despite being united with Allah they are restless to achieve higher and higher degrees of Union.

*Tawakkal* is the first step towards *ihsan* because the lowest degree of *ihsan* is to realise that Allah Almighty cares for him. Knowing this, it becomes incumbent on man to leave all his affairs to the Will of Allah. Because what God Wills for him, is better than whatever he wills for himself, and it would be foolish to strive against it.

This kind of *tawakkal* can be adopted only by the *mominin* (faithful) in accordance with the *ayah*:

So put your trust in (Allah) if ye are indeed believers. (al-Maida, 5:23)

وَعَلَى اللَّهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ  
(المائدة: ٢٣)

Everyone including the pious and virtuous have *tawakkal*, with the hope that Allah will fulfill all their needs according to their requirements. God refers to this attribute in the following *ayah*:

And whosoever keepeth his duty to Allah, Allah will appoint a way out for him. And will provide for him from (a quarter) whence he hath no expectation. (*Al-Talaq*, 65:2, 3)

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا  
وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ  
(الطلاق: ٢، ٣)

But those who practice *tawakkal* with the idea that what Allah does is best for them, come under the purview of this *ayah*:

And whosoever putteth his trust in Allah. He will suffice him. Lo!

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ

Allah bringeth His command to pass. Allah hath set a measure for all things. (*Al-Talaq*, 65:3)

بِأَمْرِ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا  
(الطلاق: ٢٥)

And it is a certainty that whatever Allah wills He fulfills. There is a difference between dependence (*tawakkal*) and submission (*tafweez*). The former reeks of selfishness while *tafweez* is pure sincerity and selflessness.

The *tafweez* of the beginner is that having entrusted everything to Allah, he does not claim ownership of anything, disclaiming credit for any worthy act nor expect any remuneration for it. While the *tafweez* of those who are in the final stages (*muntahi*) is to stop exercising their will and abstain from performing miracles, knowing that it is Allah Almighty whose Will prevails. They do not claim superiority and live in a state of extreme humility, always serving the people and guarding their secrets. Their life style is such that they live with the people (physically) and with God spiritually. In this way there is no difference between *tasleem* and *tafweez*.

The difference between *tasleem* and *qaza* is that *tasleem* is followed by *qaza* and *qaza* is preceded by *qaza* (fate). *Qaza* means the Will of God. So it is necessary to be content with what God wills but it is not necessary to be pleased with what happens. For instance if a son dies, it is necessary for the father to be content with the Will of God but not necessarily be happy.

The real reason behind contentment with the Will of God Almighty is love for Him. It should not affect happiness or grief, trouble or in comfort, in nearness or distance, in contraction and expansion (*qabz* or *bast*), union or separation, ascendance or descendance, life or death. On the contrary every trial from the Beloved and every wound of His sword should breathe fresh air into the soul and a fresh upward thrust in life.



## Hajj (Pilgrimage)

من از بوسِ حجر در کعبه دل را شادی کردم  
مسی مالیده دندان کسے را یاد می کردم  
درین دارالامان مشتاق تیغ قاتلے بودم  
ز بیتابی طوافِ خانه صیادی کردم

I kept on kissing delightedly the black stone at Ka'abah;  
Which reminded me of the black mole on the fair  
countenance of my Beloved,

In this sanctuary of peace I was longing for the  
Beloved's sword to cut me to pieces,  
I was going 'round the hunter's net' to be caught and  
killed in love

Whenever a lover speaks, his voice is bound to be drowned in pangs of love. His words may relate to *hajj*, charity (*zakat*), fasting, or anything else, but are immersed in love. This world of ours abounds with lovers of various categories. Some are lovers of fame; some are lovers of bread and butter. Everybody is a prisoner or slave of his passions. All are agreed in love, but the objects of their love are different. The higher the objective, the more superior the lover. The lovers of politics look at everything from a political angle. Prayer (*salaat*), according to them, is good, because it is the means of assembling five times a day in the mosque to discuss and solve

problems. Friday congregation, according to them, is a greater occasion of meeting once a week. The two *Eids* provide still better chances to the people of a wider area to come together and to discuss and solve problems. Charity (*zakat*), according to them, is the source of a collective fund for public works. They admire fasting because it reminds them of the hunger of the poor people, or at most, it provides an exercise to pursue national interest even in the state of hunger and thirst. Pilgrimage (*Hajj*), according to them, is beneficial because it provides the chance of a universal conference of the Muslims to discuss and solve the problems of the *ummah*. There is no harm in saying that *Hajj* is one of the means of solving national problems, but looking at it purely from the political angle and ignoring its immense spiritual significance is:-

فکرِ ہر کس بقدرِ ہمت اوست

Each understands according to his capacity

On the contrary, those who possess higher ideals and broader vision look upon *hajj* as the source of gaining inner knowledge (*maarifat*) at every step and in every ritual of *hajj*, a way to achieve Divine nearness, presence, and union, in the light of that knowledge. They see the Divine Beloved in every performance, and behold the lustre of His Beauty (*Jamaal*), and Majesty (*Jalaal*) at every place. Everything in the holy land is to them the mirror of Divine Attributes and Divine Perfection (*Kamaal*). Every atom of the universe, according to them, is a treasure house of Divine mysteries:

برگِ درختانِ سبز در نظرِ ہوشیار  
ہر ورقے دفترِ است معرفتِ کردگار

Every leaf in the sight of the seeker,  
Is a huge treasure of knowledge (Sa'adi)



The lovers of God seek nothing except this knowledge. For, it is this knowledge, which guides them to Divine nearness. It is this knowledge which nourishes and strengthens their love, and provides them the wings to fly to the regions of Divine proximity and ultimate unity. The flight is propelled by a mixture of intoxication of union (*fana*) and sobriety (*baqa*) of knowledge. The lovers live and die for this objective, in terms of the following *ayah* of the Holy Quran:-

Say: My prayers and my worship  
and my life and my death, are  
unto God, Lord of the Worlds.

(*Al-An'am*, 6:162)

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ  
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۝

(الانعام: ١٦٢)

Therefore, while for the lovers of God, even temporal affairs of life are geared to serve a spiritual end, worldly peoples' motives are the other way around. They seek worldly benefits through the blessings (*barakah*) of prayers.

In the light of the preceding introduction, let us now see what is *hajj* in the eyes of the friends of God, what lessons they learn, what benefit they derive from it and what blessings are conferred on them through it.

According to the Sufi *Shaikhs*, *hajj* is also a spiritual course (*sulook-il-Allah*). *Hajj* is a journey, *sulook* is also a journey. The goal of *hajj* is Allah, the goal of *sulook* is also Allah. The pilgrim of the spiritual journey has to remove himself from the world, and give up his ambitions, likes and dislikes, as well as comforts. Similarly the *hajj* pilgrim has to leave his hearth and home, and give up all pursuits and professions for the sake of Allah, and all his actions are for Allah. For instance, the *hajj* dress (*ibraam*) signifies disregard of social connections and attachment with the Divine Lord. We usually dress in accordance with the custom of the times and requirements of social surroundings, as well as maintain our position and dignity. But when we retire into

solitude, we dress to cover our nakedness and protect ourselves from heat and cold. The *ibraam* which consists of a sheet of cloth over our loins, and another sheet over the back, is therefore the most suitable dress, because during *hajj*, we have severed all connections with other-than-God and need not dress to maintain ourselves.

The significance of wearing unsewn clothes like *ibraam* is to give up limitations for the limitlessness of the Divine Beloved. When the cloth is cut into pieces and sewn into shirts and trousers, it loses the state of limitlessness (*itlaaq*) and confines into various shapes and forms. In the same manner, the philosophy behind wearing two unsewn sheets of cloth is to foster detachment from the limitations of human life and attachment with the Limitless Being.

Not shaving the head during *ibraam* signifies coming out of the state of mortality (*bashariyat*) and entering the realm of immortality. Prohibition of cutting nails during *ibraam* tantamounts to giving up one's will, to let the Will of God prevail. Abstinence from perfumes during *ibraam* means abnegation of human attributes for abode in the realm of Divinity. Abstinence from matrimony signifies non-interference in the Kingdom of God. Abstinence from kohl (*surma*) stands for becoming absorbed in the Absolute Being and giving up the habit of probing into the unseen world.

*Miqat* means *qalb*. *Makkah* is Divinity. *Kaabah* is *Zaat* (Essence). *Hajar aswad* (the black stone) is the reality of man, and its black colour signifies the changing nature of man. It is said in a *hadis* of the Holy Prophet that initially this stone was white, but became black through the sins of mankind. The reality of man was originally created in the Image of God, but changed through sins. Says God in the Holy Quran:

That of goodliest fabric We  
created man. (*Al-Tin*, 95:4)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ ۝  
(التين: ٩٥)

But he suffered degeneration and assumed the dark colour through various factors, circumstances and environments. As said by God:

Then brought him down to be the  
lowest of the low; (*Al-Tin*, 95:5)

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۖ  
(التين: ٩٥)

Circumambulation (*Tawaaf*) around the *Ka'abah* is an effort to gain access to Indeterminate Reality (*Huwniyat-i-Mutlaq*) and comprehension of its Nature and Extent.

The significance of the seven rounds is to gain access through the seven gateways, of the seven major Attributes of God called *Ummabaat-us-Sifaat* (Mother Attributes) which are: i. Being (*Hayaat*), ii. Knowledge (*Ilm*), iii. Will (*Irada*), iv. Power (*Qudrat*) v. Hearing (*Samaa*) vi. Seeing (*Basar*) vii. Speech (*Kalaam*). In doing so, we must obliterate or merge our own being into the Divine Being, so that our being becomes as God's Being, our knowledge as God's Knowledge, our will and power as God's Will and Power, and our seeing and hearing as God's Sight and Hearing, in terms of the *badis*:

"When a servant of mine tries to draw near unto Me through supererogatory worship, I love him and come so close to him that I become his eyes and he sees by Me; I become his ears and he hears by Me; I become his hands and he works by Me; I become his feet and he walks by Me; and I give him what he desires, and protect him when he needs protection."

Prayer (*salaat*) after circumambulation (*tawaaf*) means that the pilgrim has reached perfection and has been identified with Divine Oneness. Offering prayers behind *Maqaam-e-Ibrahim* signifies attainments of the status of friendship (*khullat*) so that having been attributed with Divine Attributes, man is now in a position to work miracles, and can cure the blind and the leper by mere touch, and can

traverse the globe in an instant without the slightest vestige of anthropomorphism (*balul*) and *ittebaad* (incarnation).

Drinking at the fountain of *Zamzam* signifies comprehension of Divine mysteries. Drinking at the fountain of *Zamzam* copiously means continuous endeavour to imbibe Divine secrets and to call out, "*hal mim mazzeed!*" (Is there more!).

Mount *Safa* is the symbol of purification of human attributes.

Mount *Marwa* means bestowal of Divine Attributes.

Shaving the head is the sign of acceptance or paying homage to Divine Overlordship (*Riaasat-i-Ilaahi*).

Only trimming the hair, is the sign of not reaching optimum proximity but becoming stranded at lower heights.

Coming out of *ihraam* signifies descent to the mundane world to guide mankind to Divine nearness.

*Arafat* is the symbol of gnosis (*maarifat* or Divine Knowledge). The word *Arafat* literally means two knowledges (*ilm*) or two kinds of knowledge, i.e., knowledge of Divine Majesty (*Jalaal*) and knowledge of Divine Beauty (*Jamaal*). These are gateways to Divine union.

*Muzdalifah* means reaching a higher position.

*Mash'arul haram* is a symbol of respect for Divine Commands and obedience to the laws of *Shariat*.

*Mina* or sacrifice at *Mina*, is the sign of a greater degree of nearness which can only be attained by sacrificing the lower ideals for the higher.

*Jamaar-e-Salaasa* is stoning the three devils, which signifies opposition to the three facets of lower self (*nafs*) i.e. ego, nature, and habit. The significance of stoning seven times is invocation of the seven major Attributes of God to crush the lower self (*nafs*).

*Tawaaf-i-ifazat* means an effort to continue receiving Divine Grace (*Fazl-i-Ilaahi*) up to eternity, since the Divine Being is Limitless and there is no end to the stages of Nearness.

The significance of *tawaaf-i-widaa* (farewell circumambulation) is to turn

to God for guidance for oneself and all of mankind, because the friends of God are the trustees of Divine secrets and are duty bound to deliver the trust to those who deserve it. Allah says:

And if ye perceive in them a sound judgement, then hand over their substance to them; (*Al-Nisaa*, 4:6)

وَإِنْ أَسْتَمْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ (النساء ٦:٤)

Every supplication (*doa*) recited at a particular place is the harbinger of many blessings and knowledge of Divine secrets.

In short, this is the *haji* of the friends of God (*abl Allah*). If *haji* is looked upon from this angle, and if all the spiritual benefits mentioned above are gained, it is real *haji*. If not, it becomes a mere formality. But even a formality has some meaning in Islam and need not be slighted or regarded as useless. When formality has merits in Islam, how then can the limitless blessings, knowledge of Divine secrets, and attainment of perfection and high spiritual status behind the rituals of *haji* be futile. If *haji* is of this pattern, then all the political conferences held during *haji* are acceptable. But when the very purpose of *haji* is lost sight of, it becomes an exercise in futility and loses its charms, fascinations and blessings. It is not only pilgrimage (*haji*) in which the friends of God seek Divine nearness, presence, and union. Every kind of worship has the same significance for them. Nay, every worldly activity or pursuit has the status of worship for them and takes them closer to God.

Says Khwaja Hafiz of Shiraz:

غرض ز مسجد و میخانه ام وصال شاست : جز این خیال ندارم خدا گواہ منست

When I speak of the mosque or tavern,

I mean Thy Nearness O my Lord!

I have no other motives,

God is my witness.

## Hal-o-Maqam

(Temporary and established positions)

When God directs a state of spiritual contraction and expansion (*qabz or bast*), grief or happiness (*huzn-o-tarab*), awe and love (*haibat-o-uns*) intoxication and unconsciousness (*masti-o-bekhud*) or other states to overwhelm the seekers temporarily, this is known as *hal*. It dissipates due to the lack of knowledge or concentration of the *salik*. When the same states gains permanency, it is called *maqam*.

*Hal* comes and goes but *maqam* is of a permanent nature. Those who are in a deep state of *hal*, are known as '*ashab-e-talveen*', while those who are in the state of *maqam* are known as '*ashab-e-tamkeen*'. This places *maqam* higher than *hal*.

## Haya (Modesty)

A reverence for someone which restrains one from exhibiting familiarity. The regard for the exaltedness of a person which prevents open display of inner feelings and makes one behave in a moderate manner. The Holy Prophet says:

"He who is as modest before God Almighty as he ought to be, is always modest in thinking, eating and drinking and always remembers death in the hope of success in the Hereafter. He who does this is truly modest before God."

When *Shaiikh* Junaid of Baghdad was asked about *haya*, he said, "*Haya* is to be grateful to the Almighty for His Limitless Bounties and to review his own inability to thank Him as He ought to be thanked."

To abstain from complaints and claims before the Almighty is also *haya*.

Modesty is of the following kinds:

1. *Haya az irtikaab-e-gunah*: (*Haya* is embarrassment of one's shameful deeds) When Adam committed the transgression and could not face the Divine Lord, God said to him "O, Adam are you fleeing from Us." Adam replied, "No, my Lord, I hide due to my shame."
2. *Haya-e-taqseer*: (modesty of shortcoming) This is to express one's inability to be equal to a religious obligation,

"O, Lord I have been unable to worship Thee as Thou ought to be worshipped and I have been unable to know Thee as Thou ought to be known.

3. *Haya-e-ijlaal*: (modesty at sight of Majesty) It is like the *haya* of the angel Israfeel, who conceals his face under his wings, in awe of the Majesty of Allah.
4. *Haya-e-karam-e-akhlaaq*: (decorum as courtesy) When the Holy Prophet invited his companions for dinner and after the meal, hesitated to ask them to leave out of *haya*.
5. *Haya-e-hashmat*: (decorum for the dignity of a relationship) Like *Hazrat* Ali who could not ask the Holy Prophet about nocturnal discharge, as he was his son-in-law. He sent Miqdad bin Ahmed to represent the question to the Holy Prophet.
6. *Haya-e-istihqaar*: (holding back at the humbleness of a request) It means to regard something so insignificant that one feels ashamed of mentioning it. As *Hazrat* Musa (Moses) once said to God Almighty, "My Lord I need something worldly but I am ashamed of asking You because it is so small." God replied, "You can ask Me for anything including salt for your bread and grass for your goat."

7. *Haya-e-in'aam*: (decorum after a favour) It means to refrain from mentioning one's act of kindness and grace to someone. Concealing sins of a person who has successfully crossed the bridge to Paradise (*pul siraat*), God Almighty will inform him in a sealed letter, "You did what you did but I refrain from mentioning it and I grant you forgiveness."

## *Halul-o-Ittehaad* (Anthropomorphism and Incarnation)

This presupposes two beings. Since Being is One, that is God's Being, therefore *balul-o-ittehad* (anthropomorphism and incarnation) is untenable in *Towheed*. The Unitarians blamed for this kind of heresy do not believe in it.





## Khaal (Mole)

The point of Oneness (*Wahdat*) from the viewpoint of realities (*haqaiq*), which is the beginning and end of multiplicity. Oneness of Reality (*Wahdat-e-Haqiqat*) which is limitless. It also means the center of the existence of man is the center of the circle of existing things (universe). The point of Oneness of the entire universe without causing multiplicity, the reality of which appeared in the heart of man. It also means that dot of black blood in the heart which is the reflection of He-ness (*Huwiyyat-e-Ghaib*), and also the fountainhead of all existence and human excellence. Sometimes *khaal* stands for the blackness of sin (*zulmat-e-ma'siat*) which is so small in the presence of Divine Effulgences that the blemish (*khaal*) looks like a charming mole on a beautiful face. But when the blackness of sin exceeds the limits of a *khaal*, it becomes ugliness. It also means a slight misdemeanor on the part of the beloved which only adds to the attraction, grace and beauty of the beloved. The possession of wealth by the men of God (saints), also acts as a *khaal* on their lustrous faces. When *Hazrat* Bahauddin Zakria of Multan who possessed a lot of wealth, was asked by someone, "Should a *dervesh* have worldly wealth?" he replied, "yes it is like a *khaal* on his beautiful face."

There are occasions when *khaal* means a black spot on the *rooh* of the human heart. It also means the heart of a perfect man; Divine

Attributes and Grace. Sometimes *khaal* connotes the unseen world (*alam-e-ghaib*) and sometimes the realm of non-existence (*alam-e-naisti*).

## Khilafat (Caliphate)

When the *Shaikh* knows that a *murid* has developed the capacity to guide others, he awards the *murid* *khilafat*. There are seven types of *khilafat* prevalent today of which some are acceptable and others unacceptable.

1. **Khilafat-e-isalat:** When a *Shaikh* under the direction of the Almighty awards *khilafat*. This kind of *khilafat* is superior of all and is known as real (*asli*) *khilafat*. For instance, it is written in *Siyar-ul-Auliya* that *Shaikh* Fariduddin Ganjshakr wanted to award the *khilafat* of India to one of his *murids* he heard a voice from the unseen saying: "Nizamuddin Badayuni is on the way. He is deserving of *khilafat*, give the *khilafat* to him." When Khwaja Nizamuddin arrived in Pakpattan and was blessed with the honour of the presence of the exalted *Baba* Fariduddin Ganjshakr, he was awarded the *khilafat* and blessed with the *wilayat* of Hindustan by Divine Command. It is for this reason that *Hazrat* *Shaikh* Fariduddin Ganjshakr would often say, "*Baba* Nizamuddin is apparently my *khalifa* but in reality he is the *khalifa* of Almighty Allah and a deputy of *Hazrat* Muhammad Mustafa (s.a.w.)." This kind of *khilafat* is also known as *khilafat-e-Ilahi*.
2. **Khilafat-e-ijazat:** When a *Shaikh* knows that a disciple (*murid*) or a relative of his, or any other person has abilities and the capacity to guide others, he declares him as his *khalifa*. This kind of *khilafat* is also known as *khilafat-e-rizai*.

3. **Khilafat-e-ijmai:** When a *Shaiikh* passes away without declaring anybody his *khalifa*, the *murids* gather and select anyone from his *murids* or heirs. This kind of *khilafat* is not regarded as authentic by the Sufi masters, that is why it is also called *khilafat-e-ifirai* (unacceptable).
4. **Khilafat-e-wirasat:** When a *Shaiikh* passes away without declaring anyone his *khalifa* and one of his heirs proclaims himself *khalifa*. This kind of *khilafat* is also not acceptable to the Sufi *Shaiikhs* until it is supported by a clear indication by the deceased *Shaiikh* himself. This kind of acceptance is difficult to prove by people.
5. **Khilafat-e-bukmi:** When a *Shaiikh* passes away without declaring anyone his *khalifa* and there is difference of opinion about it, the matter is brought before the court of law. The decision of the court is considered valid, if the court observes the injunction in the Quranic *ayah*:  
 أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ Obey God, and obey the Apostle, and those charged with authority among you. (4:59) Otherwise it is not acceptable to the *mashaikh*.
6. **Khilafat-e-takleef:** When a *murid* tries to get *khilafat* from his *Shaiikh* by personal effort and recommendations from higher sources. This kind of *khilafat* is also regarded of no value by the Sufi *Shaiikhs*.
7. **Khilafat-e-Owaisiyah:** When a man receives spiritual training and receives *khilafat* from a *Shaiikh* who has passed away. This kind of *khilafat* was acceptable to the Sufi *Shaiikhs* of earlier times (*mutaqaddimin*) as stated by the author of *Iqtibas-ul-Anwar*, but the Sufi *Shaiikhs* of latter times do not accept it as legitimate, unless he also receives it from an accomplished living *Shaiikh*.

The great Sufi masters are of the opinion that once a *murid* has reached the stage of *fana-fi-Rasul* and the realm of *jabroot*, it is permissible to award him *khilafat* although it is not compulsory. It is compulsory only when the *murid* has reached the stage of *shahud-e-Zaat* (witnessing the Absolute Being). According to some Sufi *Shaiikhs*, a *murid* becomes capable of receiving *khilafat* when he can distinguish between Divine inspiration or satanic suggestions (*khatrah-e-Rahmani* and *khatrah-e-shaitani*.) According to some Sufi *Shaiikhs* when a *murid* is capable of receiving *khilafat*, his *Shaiikh* should not hesitate or withhold it, especially when the indication is given to him by the Almighty or from the Holy Prophet of Islam or from his own *Shaiikh*.

In *khilafat* there are two kinds of permissions (*ijazat*): i. *ijazat-e-mutliqa*, and ii. *ijazat-e-niabati*

The former (*ijazat-e-mutliqa*) is a permanent declaration of *khilafat* under which a *khalifa* can make disciples (*murids*) under his own name and issue the *shajrah* (the spiritual lineage upto the Holy Prophet) also under his name.

While in *khilafat-e-niabati* the *khalifa* makes *murids* on behalf of his *Shaiikh* and awards *shajrah* under the name of his *Shaiikh* and not under his own name.

According to some Sufi *Shaiikhs*, *khilafat* is of two kinds; *khilafat-e-sughra* (minor) and *khilafat-e-kubra* (major).

**Khilafat-e-sughra** (minor) is awarded by a *Shaiikh* to a *murid* on account of the *murid's* hard work, worship and prayers, convinced that he will be able to perform his duties properly. He grants him one of his garments as *khirqah* and appoints him in some city or town to guide others.

**Khilafat-e-kubra** (major) is when a *Shaiikh* receives repeated Divine inspirations to award *khilafat* to someone and the *Shaiikh*

cannot ignore these inspirations. This kind of *khilafat* is also known as *khilafat-e-asli* and *niabat-e-mutliqa*, by which the *kehalifa* inherits everything belonging to the *Shaikh* including (*tabarrukat*) the relics.

## Khannaas (Satan)

Khannaas means *Shaitan* or Satan, who whispers in the heart of the seekers. The human heart has two doors, one is on the upper side which is connected with the physical body and the other is on the lower, connected with the human soul. Satan creates a web like the spiders, on both these doors, and then whispers into the heart. The *khannaas* resembles a snake with a poisonous tail. It poisons the heart of man and darkens it. Illegitimate food, negligence and half heartedness in prayers and worship makes Satan strong and more effective, but repentance, *ziker pas anfas* and other kinds of remembrance of Allah (*ziker*) and meditations tend to weaken Satan and give additional strength and light to the seeker. The exercise of *habs-e-dum* (holding of breath) purifies the heart and soul and weakens Satan.



## Duniya (The World)

The Sufi Masters regard negligence of Allah Almighty as *duniya*. *Maulana Rumi* has said:

چیت دُنیا از خدا غافل بدن نے قماش و نقرہ و فرزند وزن

What is *duniya* (worldliness) It is the negligence of God.  
It is neither wealth, gold, silver, nor wife or children.

It is this worldliness, described as oblivion to God Almighty, that is looked down upon and condemned by the Sufis. Regarding such worldly people, *Maulana Rumi* said:

اہل دُنیا کا فرانِ مطلق اند روز و شب در زق و در بق بق اند

The worldly are thankless people,  
always busy in eating, drinking, quarrelling

Allah, the Most Exalted, says in the Holy Quran :

Know that the life of this world is only play, and idle talk, and

إِنَّمَا أَتَيْنَا الْحَيَاةَ الدُّنْيَا لَعِبٍ

pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion (*Al-Hadid, 57:20*)

وَلَهُمْ فِيهَا مَنَازِلُ مُتَتَابِعَةٌ  
وَلَهُمْ فِيهَا مَنَازِلُ مُتَتَابِعَةٌ  
وَلَهُمْ فِيهَا مَنَازِلُ مُتَتَابِعَةٌ  
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وَلَهُمْ فِيهَا مَنَازِلُ مُتَتَابِعَةٌ

Generally, life before death is called worldly life and life after death is called the Hereafter (this worldliness and other worldliness). In other words, life this side of the grave is worldliness and life the other side of the grave is other worldliness. But the fact is that the life of this world which is spent in ameliorating the life for the next world is not at all a worldly life, it is a fore-runner of the Hereafter. What is condemned in Islam is a life in which one's energy and attention is directed towards acquisition of wealth and power, where one is negligent of the next life, and is forgetful of the remembrance of God. Clearly, that contemptible and trite life confined to attaining worldly goals deserves to be censured.

However, from another point of view, life in this world is the root and the Hereafter is the branch or the harvest thereof. In other words "as you sow, so shall you reap". That is to say the reward we get in the Hereafter is the result of what we do in this world. In the scale of creation too, this world has to be lived before attaining the other world. But the pleasures and comforts of the Hereafter are far superior and more lasting than those in this world. This is because the human soul is

freer to enjoy the pleasures of life in the Hereafter than in this world where impurities do not allow the soul to properly distinguish good from evil, suitable from unsuitable, and harmless from harmful. For instance, a rich man besought with worries or suffering from a disease cannot enjoy the pleasures of life as much as a healthy and carefree person. Moreover, the very thought that the pleasures of this world are transitory, haunts a wealthy person, and cause bitterness in all his affairs. From this point of view, life of the Hereafter is superior to life in this world. It is like the analogy of the son being more capable than his father, or the fruit more valuable than the tree, or like meanings more significant than words although meanings result from words. The pure are always superior to the impure. This world is the abode of indignity and humility while the other world is the abode of dignity and grace. In the Hereafter, Divine Forgiveness shall be unlimited whereas in this world it is limited.



The manuscript of Zikr is a collection of 1000 verses, each consisting of a verse from the Quran followed by a verse from the Hadith. The verses are arranged in a specific order, and the manuscript is written in a beautiful, flowing script. The manuscript is a valuable work of Islamic literature, and it is a testament to the devotion and scholarship of the author.

# زکریا

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## Zikr Part Two

Translated by  
**QAZI MUHAMMAD SAEED**

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## **Zikr** (Remembrance of Allah)

The remembrance of Allah. The effort of total concentration with sincerity on God, to realise His nearness and company, and removing all other thoughts is called *zikr*. Every thing which can be instrumental in invoking God, such as a name, a sign, an act, a word, a prayer, or recitations of the Holy Quran, or invoking blessings on the Holy Prophet (*durood sharif*), or entreaties, or spiritual conditions and similar acts which enhance the remembrance of the Beloved and increase communion with Him, are covered by the term *zikr*. As such all actions, words, and spiritual conditions of a Sufi which are never free from the remembrance of Allah are called '*azkaar*' (plural of *zikr*). The excellence of *zikr* is felt when the veils between the one who remembers (*zakhir*) and the one who is remembered (*mazkoor*) are lifted.

*Zikr* is of several kinds, the details of which are available in books of mystical exercises. But the most useful method of *zikr* for a *murid* is that which his *Shaiikh* directs him to adopt, keeping in view his aptitude and his spiritual needs. To adopt any kind of *zikr* without guidance of the *Shaiikh* can do more harm than good.

Following are the kinds of *zikr* briefly explained:-

**Zikr-e-lisani:** (remembrance with the tongue). That is also called *zikr-e-nasooti*.

**Zikr-e-qalbi:** (remembering silently in the heart). This is also called *zikr-e-malakooti*. To envisage the beloved in one's heart. This is also called *moraqibah* (meditation).

**Zikr-e-nafsi:** To progress from the image in the mind towards the Truth. This is also called *fikr*.

**Zikr-e-roohi:** Contemplation of Reality through His Beautiful Names and Attributes. This is also called *zikr-e-jabrooti* or *mushabida*.

**Zikr-e-lahooti:** Reflection of effulgences of Pure Essence on the *salik's* heart which have no direction, no simile and no example. This is also called *zikr-e-sirri*.

**Zikr-e-nafi isbaat:** This involves the repetition of the phrase 'Laa-Ilaha-Ill-Allah'. (There is no god except Allah).

**Zikr Ism-e-Zaat:** Repeated remembrance of 'Allah'.

**Zikr-e-malakooti:** Repeated remembrance of 'illa-Allah'.

**Zikr-e-jabrooti:** This is repeated remembrance of 'Allaho.'

**Zikr-e-lahooti:** To repeat "Hoo! Hoo!"

**Zikr-e-mareeza:** This involves moaning like a sick person at the time of *zikr*. The *Soharwardiah* order emphasizes this mode of *zikr*.

**Zikr-e-mahzoona:** To perform *zikr* with a grief stricken voice. This is speciality of the *Qadriah* order.

**Zikr-e-ishqiah:** *Zikr* in a voice overcome with fervour and zeal. This is the distinction of the *Chishtia* order.

**Zikr-e-raabta:** This involves an un-interrupted link with the *Shaikh* whether he is present or absent. In his presence, utmost respect must be observed. In his absence, concentration on his image is necessary.

## Zauq (Relish of the path)

The intoxication a lover feels after drinking the wine of Divine love. It is ecstasy a lover feels on hearing the words of the Beloved. It is also senselessness that results from beholding the Magnificence of the Beloved. This rapture overwhelms the seeker and brings on a condition of total absorption (*wajd*), when he completely loses awareness of self. The initial effect of the vision of the Divine Beloved is *zauq*, and its ultimate effect cannot be described.



## Rijaal-Allah (Men of God)

The Holy Quran says:

Men whom neither merchandise  
nor traffic beguile from the  
remembrance of God.

(Al-Noor, 24:37)

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ  
(النور: ٢٤: ٣٧)

### Auliya Allah

The friends of Allah have been in existence since the time of Prophet Adam through to the time of the last Prophet and they shall continue till the appearance of Mehdi and the second coming of Jesus Christ. It is on them that the universe depends for existence. They are the link between the Creator and His creation for receiving blessings. They are honoured by administrative positions and bestowed powers to perform miracles. It is through the blessings of the *auliya Allah* that rain falls, vegetation grows, and flora and fauna flourish. The population of townships and villages continue to develop; changes of political and administrative nature take place at their command. Rulers are promoted and demoted by their orders, the rise and fall of fortunes of people is under their direction, and

the assemblies of people, armies, the removal of calamities and the preventing of epidemics are under their direct control. As in His Eternal Wisdom, Allah, the Most Exalted, gives light to the sun to illuminate the world, spiritual light is given to the *auliya Allah* to reform and light the way for mankind.

The *auliya Allah* have been divided into two categories: the apparent *auliya* and the hidden *auliya*.

The apparent *auliya* are entrusted with the task of guidance and spiritual reformation of the people. By virtue of their mission, they have to disclose themselves.

The hidden *auliya* (*mastooreen*) perform matters of worldly administration. They are veiled from the people. They are the people in Divine attendance and, as such, they perform their administrative duties silently, without divulging their identities. They are called "the unseen men" (*rijaal-ul-ghaib* and *mardaan-e-ghaib*). Some of them have followed in the footprints of the prophets of God and have been transferred from this apparent world to the region of the unseen called "the plane of the Merciful" (*mustavi-ar-Rahmaan*). They are neither recognized nor can they be described, even though they belong to the human race. Some are to be found in their fixed places of sojourn. In this world of perception they can change their appearance to resemble any one they like. They have knowledge of unseen matters and are capable of disclosing hidden things. Some of them roam throughout the world; they appear among people and then disappear. They talk to people and reply to their queries. They are found in the wilderness, mountains or by river banks. The elite inhabit cities. They don human attributes. They live in good houses, marry, enjoy food and drink, fall ill and get medical treatment. They own properties and have children. People also become jealous of them, display enmity towards them, hurt and injure them. But Allah the Most Exalted, keeps their reality and status hidden from common people. For such elite, it has been said :



أُولِيَائِي تَحْتَ قَبَائِي لَا يَعْرِفُهُمْ غَيْرِي

“My friends are under My mantle; no body can recognize them except Myself.”

The men of God (*rijaal-Allah*), both apparent and hidden, have twelve categories: i) *Aqtaab* ii) *Ghaus* iii) *Imaamaan* iv) *Autaad* v) *Abdaal* vi) *Akhyaar* vii) *Abraar* viii) *Nuqaba* ix) *Nujaba* x) *Amd* xi) *Maktoobaan* xii) *Mufridaan*.

### The Aqtaab

In every age in this world there is a highest ranking saint in the realm (*qutub*) who is called *qutub-i-aalam* or *qutub-i-kubra* or *qutub-i-irshaad*, or *qutub-i-madaar* or *qutub-ul-aqtaab* or *qutub-i-jebaan* or *jehangir-i-aalam*. His influence is in both the physical and the spiritual worlds. The entire universe is sustained because of his blessedness. If the *qutub-i-aalam* is removed from the middle, the entire universe would be in disarray. The *qutub-i-aalam* receives direct inspiration from Allah, the Most Exalted, and distributes these blessings to the *aqtaab* under him. He usually resides in a big city and lives an unusually long life. Bestowed with the special light (*noor*) of the Holy Prophet, he is able to observe all around whether his eyes are open or closed. He has authority to appoint, demote or promote the *aqtaab* under him. He can also appoint and dismiss any saint (*wali*). His own sainthood (*walaayat*) is radiant like the sun (*shamsi*), whereas the *walaayat* of the *qutub-i-abdaal* is *qamari* (reflected). The *qutub-i-aalam* is a manifestation of the Attribute of the Divine Name *al-Rahman* (The Merciful) whereas the Holy Prophet reflects the special effulgences of Divinity. The *qutub-i-aalam* is a seeker (*saalik*) and he continues to rise from one stage to a higher stage, till he occupies the station of “uniqueness” (*fardaaniyyat*), this station is also called “belovedness”

(*mabboobiat*). All *rijaal-Allah* have hidden names. The hidden name of the *qutub-i-aalam* is Abdullah.

The *aqtaab* are of different kinds, they are all under the *qutub-i-aalam*. They have various names such as *qutub-i-abdaal*, *qutub-i-aqaaleem*, *qutub-i-walaayat*, etc. Each kind has a separate *qutub*, like *qutub-i-zuhbaad*, *qutub-i-abbaad*, *qutub-i-urafa*, *qutub-i-mutawakkilaan*. Each locality, each city, each town and each village has a *qutub* who is assigned the task of protection of that place irrespective of its Muslim or non-Muslim inhabitants. The Muslims are sustained under the reflection of the Divine Name, *Haadi*. (The Guide) and the infidels are sustained under the reflection of the Divine Name *Mudbill* (Who leads astray). Both are Names of Allah.

### Ghaus

Some Sufis believe that *qutub* and *ghaus* are one and the same but *Hazrat* Mohyuddin Ibn-i-Arabi says that the *qutub-ul-aqtaab* and the *ghaus* are separate. Due to distinctly separate functions, *ghaus* and *qutub* are the names given to two positions of authority. Both the positions can be combined in one and the same person. With reference to the nature of responsibilities, the same person is called *ghaus* and *qutub-i-aqtaab* at different times.

### The Imaamaan

The *qutub-i-aqtaab* has two ministers, they are known as *Imaamaan*. The one on his right is called Abdul Malik. The other on his left is named Abdul Rabb. The *imaam* on the right receives spiritual benefits from the *qutub-i-madaar*, and distributes these blessings in the celestial regions of the universe. The *imaam* on the left also takes spiritual benefits from the *qutub-i-madaar*, but he distributes these blessings to the lower regions of the universe. The *imaam* on the left is higher in rank than the *imaam* on the right. When the position of the *qutub-i-aqtaab* is vacant, the *imaam* on the left is promoted to it,

and the *imaam* on the right replaces the *imaam* on the left. Administrative difficulties in the physical world are greater and tougher than those in the celestial world. As such, a more powerful and experienced person is appointed as *imaam* on the left.

### Autaad

In the hierarchy of saints the number of *autaad* is fixed at four. They are posted in the four corners of the world. The first is posted in the West and his name is Abdul-Wadood. The second is in the East and his name is Abdul-Rahmaan. The Third is in the South and his name is Abdul-Rahim. The Fourth is in the North and his name is Abdul-Quddoos. These four *autaads* serve as four tent pegs in maintaining order in the universe. They are like mountains, designed to keep verdure, peace and stability. Allah says in the Holy Quran:

Have we not made the Earth a couch? And the mountains its tent-stakes? (Al-Nabaa, 78:6-7)

الْأَرْضَ مَجْعَلًا أَوْ تَبَاتًا  
(النبا ٧٨ : ٦، ٧)

### Abdaal

They are also called *badla'a*, these are seven in number and are posted in seven realms. In their conduct, they follow the footsteps of the seven prominent prophets. Their assignments are to help the people spiritually and to redress the complaints of the helpless. Their details are given below:

- i. The *abdaal* of the first realm, whose heart resembles the heart of prophet Ibrahim. His name is Abdul Hye.
- ii. The *abdaal* of the second realm whose heart resembles the heart of prophet Musa. His name is Abdul Aleem.
- iii. The *abdaal* of the third realm, whose heart resembles the heart of prophet Haroon. His name is Abdul Mureed.

- iv. The *abdaal* of the fourth realm, whose heart resembles the heart of prophet Idrees. His name is Abdul Qadir.
- v. The *abdaal* of the fifth realm, whose heart resembles the heart of prophet Yusuf. His name is Abdul Qahir.
- vi. The *abdaal* of the sixth realm, whose heart resembles the heart of prophet Jesus. His name is Abdul Sami.
- vii. The *abdaal* of the seventh realm, whose heart resembles the heart of prophet Adam. His name is Abdul Baseer.

Of the above seven *abdaals*, Abdul Qadir and Abdul Qahir are imposed on a country or a nation which is to bear the wrath of Allah, and these *abdaals* become the instrument of punishment and devastation. These seven *abdaals* are collectively called *qutub-i-aqleem*.

In addition to the seven *abdaals* mentioned, there are five additional *abdaals* who live in Yemen. They are collectively called *qutub-i-walaayat*. The spiritual beneficence (*faiz*) of *qutub-i-aalam* is bestowed on the *qutub-i-aqaaleem*, and the spiritual beneficence of the *qutub-i-aqaaleem* is bestowed on the *qutub-i-walaayat* and the spiritual beneficence of the *qutub-i-walaayat* is bestowed on the rest of the saints.

Apart from the *abdaals* mentioned, there are three hundred and fifty more *abdaals*, three hundred of whom are inspired by the heart of prophet Adam. According to Mir Syed Muhammad Jafar Makki, the number of these additional *abdaals* is actually four hundred and four and not three hundred and fifty. These *abdaals* follow in the footsteps of different prophets, and are assigned various duties.

### Akhyaar

Of the mentioned *abdaals*, seven are constantly in travel and they are called *akhyaar*. All of them are also called Hussain.

### ***Abraar***

Of the *abdaals* mentioned, forty *abdaals* are called *abraar*.

### ***Nuqaba***

This hierarchy of saints are three hundred in number, and are all known as Ali.

### ***Nujaba***

They are seventy in number, all named Hassan; they live in Egypt.

### ***Amd***

They are four in number, all named Muhammad, and they inhabit the four corners of the earth.

### ***Maktoobaan***

They are four thousand in number. Each recognizes the other but is unaware of his own status. They are disguised from the eyes of common people.

### ***Mufradaan***

They are also known as *afraad* (plural of *fard*). When the *qutub-i-aalam* is promoted, he becomes a *fard*. After reaching the status of *fard*, he stops exercising his influence. The *qutub-i-madaar* exercises his authority from the Divine Throne (*arsh*) to the lowest depths of the earth. But the *fard* is a *mutabaqqiq* (deserving of Divine Friendship). There is a great deal of difference between '*tassaruf*' (exercise of influence) and '*tahaqquq*' (worthy of Divine Friendship.) The *qutub-i-madaar* is permanently under the effulgence of Divine Attributes. Whereas the *fard* is under the effulgence of Pure Essence (*tajalli-e-Zaat*). The *qutub-i-madaar* is an elite, but *fard* is the elect. *Fardaaniyat* is the station of belovedness and joy. At this stage no desire is left.

Some *auliya* have epiphanies (*tajalli*) of Divine Acts; others of

Divine Names; and some of Divine Effects. Some are in a state of sobriety, while others are in intoxication. Some remain in both the states. The stations of the *auliya Allah* are far beyond recount. Men of *fardaaniyat* are superior to all. Descendance has a limit but ascendance is limitless. When the *afraad* (plural of *fard*) rise higher in spirituality, they achieve the rank of *mehboob* (beloved). In '*mehboobiyat*' there are some who are bestowed with a unique distinction like *Hazrat Ghaus-us-Saqalain* Syed Abdul Qadir Jilani and *Sultan-ul-Mashaikh Hazrat Mahboob-i-Ilahi* Sultan Nizam-ud-Din *Auliya*. The author of '*Bahr-ul-Ma'ani*' writes:-

روزے ایں فقیر در کشتی دریائے نیل مصر با حضرت خضر علیہ السلام  
مصاحب بود۔ سخن در میان شہدان لایزال می رفت۔ خضر علیہ السلام  
میفرمود کہ حضرت شیخ عبدالقادر جیلانی و حضرت شیخ نظام الدین ایوبی  
در مقام معشوقی بودند و امثال ایشان دیگرے نہ رسید۔

"One day this *faqir* was with *Hazrat Khizr* in a boat on the river Nile. There was conversation about those who had become beloved of Allah, the Most Glorious. *Hazrat Khizr* said: "*Hazrat Shaikh Abdul Qadir Jilani* and *Shaikh Nizam-ud-Din Badayuni* had attained a unique position, as the most beloved servants of Allah and had no parallel."



## Royaa-e-saadiqah (True dream)

True dream. This too is a language in which Allah speaks to His servant. It is an opening through which tidings of the unseen (*ghaib*) are communicated to man. These are unveilings and revelations. *Royaa-e-saadiqah* is the weakest form of unveiling (*kashf*) and revelation (*ilham*).

The rational soul (*nafs-e-naatiqua*) is like a way-farer in this world, imprisoned in the human body not of its own free will but under the Command of Allah. If it spies any outlet it tries to escape this physical cage, because of its natural inclination towards the abode to which it belongs. Its proximity to the dense and narrow vision of corporeal existence influences it and if weak, it accepts that influence. It loses its original lustre and brightness and forgets its origins temporarily. But if it maintains its purity and wholesomeness and is not influenced by the darkneses around it, and does not allow restrictions of its physical body to overwhelm it, then its relationship with its real home (the soul world) remains strong. It anticipates and remains aware of the knowledge of its origin. The medium for this communication of knowledge in wakefulness is through the senses and during sleep through dreams. When the soul is resplendent due to its inherent purity, and is connected to its origin, then according

to its capacity, the knowledge of the unseen world is unfolded to it even in wakefulness. This condition signifies spiritual perfection. When the rational soul (*nafs-e-naatiqua*) is not purified enough, the human senses become a veil for the hidden senses of man in wakefulness. Unless these veils are removed, revelations of the spiritual world do not take place. However, when the five physical senses are dormant during sleep, the veils are lifted and the door opens for revelations. At this stage, true dreams are experienced. There are grades in the superiority of the unveiling. If the unveiling is in abundance, the revelations in dreams become free of doubts, and the events dreamt are not lost to memory. The dreamer does not make any mistake in their correct interpretation. But if the veils are not adequately lifted, then the power of comprehension remains weak and revelations in dreams are confused with other thoughts.

Thus the reality of a dream is beholding of events in sleep when the five physical senses are suspended.

Sleep is a condition of short death, and death itself is prolonged sleep. It is for the ease of the body and not for the soul (*nafs*). Sleep is an exalted and noble condition for the *nafs*. The physical senses are more active if the inner potentialities are not perfect. But, if the inner potentialities are perfected, the *nafs* is strong enough to behold the realities. The physical senses can see only the outward forms; it is the *nafs* which can comprehend the realities. On this account the sleep of a scholar and a gnostic is superior to the wakefulness of an ignorant person.

### Dreams are of three types:

The first type of dream is from Allah. It is bestowed on a person who is already blessed with the contented soul (*nafs-e-mut-mainnah*). In such a dream, all veils are lifted and reality is apparent. Whims, fancies or satanic suggestions are totally precluded. The entire dream is clear and free from any doubt. Knowledge of the unseen is



conveyed to the *auliya-Allah* through this dream. About such people, Allah says in the Holy Quran:

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ (يونس: ٦٤)

For them are glad tidings (*basharat*), in the life of the present and in the Hereafter. (*Yunus*, 10:64)

Experts on the exegesis of the Holy Quran unanimously hold that true dreams are tidings for this worldly life, whereas the tidings of the Hereafter will be the vision of God's Reality. Such dreams do not need interpretation as they are self-evident.

The second kind of dream has its root in the admonishing soul (*nafs-e-lawwama*). The general rule is that a person is addressed in the language he understands. An Arab, who comprehends no other language except Arabic will be addressed in Arabic. This rule is also applied in dreams so that the dreamer can understand the dream. A person high in spiritual state is blessed with the soul at peace (*nafs-e-mut-mainnah*), he can comprehend realities in their true form, unlike a person who is in possession of *nafs-e-lawwama*; spiritually he is far from the higher world. For this reason realities take on a singular form of descent so as to be coherent to the person. Whatever he sees is shrouded in thoughts and images of thought. Realities are like meanings of words and forms are like letters in the alphabet. The shapes and forms revealed to the dreaming person depend on his personal capabilities. In the course of a dream, an Arab will be spoken to in Arabic and an Indian in the Indian language. Indians, well-versed in English will be addressed in English. The deaf and dumb will be spoken to in signs and symbols. A blind person shall feel events in his dreams as he does in his wakefulness. In such dreams, there is an admixture of two things: the realities which are thrown at the dreamer from the higher world; and the dreamer's

inward capacity of interpretation. This capacity too, has various levels. The same person may undergo various states at different times. At times he may have greater inclination to virtue than vice and at times, the opposite. The dominating inclination to vice mixes up the realities of the dream with evil whims and negative fancies. Greater absorption with obscenity and sensuality will create confusing images due to the weakness of inner vision and grossness of intellect. Such a person does not have the capacity to correctly describe his dreams. At times he changes words and alters the entire picture of his dream. Such a dream then stands in need of an interpreter who can separate grain from the chaff and genuine from falsehood.

The dreams in both categories are from God. However, since the second category is corrupted by the *nafs*, these dreams are called *khawaab-e-nafsaani*. The interpreter separates the truth of this dream from adulteration.

The third category of dreams is dominated by *nafs-e-ammaarah* (soul that incites evil). All such dreams are satanic. They occur due to the domination of sensual desires and evil conduct, and are the result of neglect in worship and purification. Such dreams are called nightmares or satanic projections (*ihtilaam-e-shaitaani*). In these dreams, a person sees what he speaks or does during the day, or he sees meaningless things or things of mockery or fun which have no existence in thought or reality. Such dreams are not open to interpretation due to their uselessness. Such dreams may also be the result of mental disorders, drunkenness, unhealthy food or excessive eating and drinking.

According to a tradition (*hadis*), the dreams of pious people (*royaa-e-saadiqa*) are a forty sixth part of prophethood. Prophethood is the comprehension of Divine Commands of the unseen, therefore good and true dreams are a tiny portion of the forty six ways knowledge of the unseen world is comprehended.

Some of the causes of true dreams are enumerated below:

- a) Moderation in food.
- b) Light food.
- c) Moderation in temperament.
- d) Cultivation of praiseworthy qualities.
- e) Perseverance in acts of worship.
- f) Protecting the heart from evil and corrupt thoughts.
- g) Purifying the heart from other-than-God.

### Interpretation of dreams (*Ta'abeer*)

When it becomes clear that true dreams are a language through which Allah Speaks to His servants, or a refulgent picture (*tajjali-e-soowari*) which dawns upon the heart of a man from the domain of thought, it becomes incumbent to understand that interpretation is a science by which we try to glean Allah's message within that refulgent image from Allah and to recognize the portal opening for the unveiling of a Command.

An interpreter of dreams should essentially be equipped with the following qualities:

1. He must be a man of wisdom, a scholar of the Holy Quran and a reader of the traditions (*abadis*) of the Holy Prophet.
2. He should be knowledgeable in the language of dreams and conversant with etymology and derivatives of words.
3. He should know human psychology and the science of facial expression.
4. He should be an expert in the principles of interpretation of dreams.
5. He should be chaste, modest, pious, truthful, amiable in disposition, and sincere in speech.

While interpreting dreams requires knowledge of the circumstances of the people, variations of time and space, recognized proverbs, the name of the dreamer and the names of the persons dreamt, their derivatives have to be considered. Then according to topics in the Holy Quran and *hadis*, the interpretation is given parallel to the dream and at times the interpretation is opposite of what was dreamt.

The seasons when trees bear fruit or when the fruits are ripening, the last part of the night or afternoon when a nap is taken, are occasions when dreams are usually correct and their results are also soon made apparent. Dreams in winter or in rainy season are usually weak.

To narrate a dream falsely is to cast aspersion on God and this is a great sin. False narration corrupts the real dream.

Compared to the consciousness which will be granted in the Hereafter, this worldly life is but a dream. As it were, mankind is asleep in this world. Death will shake them into wakefulness. The dreams dreamt in this world will be interpreted in the Hereafter; these dreams are of three categories:

1. The dream of the soul at peace (*nafs-e-mut-mainnah*) reflects Divine knowledge and deeds.
2. The second kind is *nafsaani*, reflecting images and ratifications as perceived by the heart.
3. The third type of dream reflects only worldly greed.

The finest dream a man can dream in this life is to behold the light of Prophethood, and through his inner vision contemplate the Reality of the Divine Being. In the dream, he experiences sweetness and flavour of the dream, and on waking up he will be blessed with the true interpretation of his dream and he will be honoured.



## Sama (Spiritual music of the Sufi)

An enchanting voice has its own magic. God has gifted every refined and affable person with a nature that when he hears a sweet voice or a beautiful melody, he feels delighted and is transported, enthralled. A voice which robs one's senses has a magnetic attraction, its electrifying effect captivates animals, and children too. Sign language and gestures were inadequate for conveying human thought and feelings. Therefore God in His Eternal Wisdom and Kindness gifted man with the human voice. Voice has always been important for man to maintain his relationship with others, for receiving and imparting knowledge and for the exchange of ideas. Due to this gift, his loneliness vanished and doors to progress opened. It was this voice through which man conveyed his deepest feelings and used it to attain great heights and thus he grew to love it. Then poetry came into being and further enhanced and beautified it. When mesmerizing musical instruments were added to the voice, it ignited the flame of love hidden in man, and he became intoxicated. According to the *Ayah*: "He addeth to His creature what He will" (*Al-Fatir*, 35:1) (يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ) (فاطر ٣٥: ١). This means that God enhances the human composition. The scholars of the Holy Quran have interpreted this *ayah* to mean that the addition to the human composition is a melodious voice.

The first ecstasy which the human soul experienced was on

hearing the Divine melody: "Am I not?", said He, "your Lord?" (*Al-An'af*, 7:172) اَلَسْتُ بِرَبِّكَ The final ecstasy which the human souls shall experience will be when the trumpet (*soor*) is sounded, whose life giving notes will resurrect the dead who shall come forth dancing before their Lord. Voice has two miraculous powers; it can make the living die and make the dead, alive. At the sound of the first 'trumpet', all life shall perish and at the sound of the second 'trumpet', the dead shall be resurrected. God had granted the miracle of a beautiful voice to Prophet David. When he recited the Psalms (*Zaboor*) some in the audience died on the spot and funerals were held at the end of the gathering. There are well known instances of the Sufi saints, who succumbed on hearing an exquisite verse or a powerful line in a couplet. The incident of the death of *Hazrat* Qutbuddin Bakhtiar Kaki is very well known. He placed himself under the dagger of submission and sacrificed his life while hearing a verse during *sama*. Glory be to God! With what unique splendour he demonstrated his supreme control over ascendance and descendance, in this awesome event which people witnessed for days that on the first line of the couplet the *Shaikh* would surrender his life and on the second line he would come alive and dance in ecstasy. Had the *qanwals* not been stopped from singing the second line of the couplet, the world would have continued witnessing the spectacle; the dying and rising to life by this martyr, on the altar of love.

جاں بریں یک بیت داداست آں بزرگ آریں گوهر زکاتے دیگر است  
کشنگانِ حُجْرِ تسلیم را ہر زماں از غیب جانے دیگر است

The saint gave up his life on hearing a verse. The origin of this pearl (the saint) is from another realm

He, who killed himself in the way of Allah does not die because every moment he is given a new life



A tradition says **إِنَّ مِنَ الشَّيْءِ لِحِكْمَةً** "Verily there is guidance in some verses." Every created thing has beauty in it. The beauty of a verse is the wisdom contained therein. That beauty is further enriched by the choice of words and their arrangement and the depth and feeling with which the verse is recited. Similarly, a melodious voice is beautiful. When a melodious voice is trained to sing the full musical range, the beauty becomes enhanced. When a beautiful verse and a melodious voice are combined and a rapport is established between them, the combined effect is truly appreciated by those whose senses are refined.

قد راں مے نہ شایِ نجات از چش

You cannot appreciate this wine  
unless you taste it yourself

Shah Waliullah Mohaddis of Delhi mentions in his book '*Anfas-ul-Arifeen*', about his father (and spiritual guide) Shah Abdul Rahim's revelations. It is mentioned that once Shah Abdul Rahim visited the shrine of Khawaja Qutbuddin Bakhtiar Kaki. During *mushaida*, (envisioning) the subtle conversation between them was most interesting. It should be noted that Shah Saheb belonged to the *Naqshbandi* Order and did not listen to *sama*. The conversation was as follows:

*Hazrat* Qutbuddin said, "What is your opinion about poetry?"

Shah Abdul Rahim replied, "It is speech wherein good is good and bad is bad."

*Hazrat* Qutbuddin: "May Allah bless you! What do you say about a musical voice?"

Shah Abdul Rahim: "That is a blessing of God which is granted to whomsoever Allah likes."

*Hazrat* Qutbuddin: "May Allah bless you! And when both are combined, what do you say?"

Shah Abdul Rahim: "Light upon Light. Allah guides to His Light whom He wishes."

*Hazrat* Qutbuddin: "May Allah bless you! What we used to do was not above what you have said. You should also now and then listen to a verse or two."

### Spiritual music of Sufis. (*Sama-e-sufia*)

For the Sufis, the term *sama* is not merely listening to songs or poetry or music for pleasure. For them, *majlis-e-sama* is a gathering of pure souls who are free of personal pleasures and baser instincts and who are united in the search of Divine Pleasure; and with proper devotion and decorum, they listen to poetry steeped in Divine love and Oneness. Their sole purpose is to seek Divine Nearness. *Sama* which is lacking in the above protocol is not considered *sama* by the Sufis. Ostentation and ceremony have no place in the world of true Islamic mysticism (*tasawwuf*).

**Conditions:** For *sama* to be beneficial, it must fulfill three conditions, *zamaan*, *makaan*, *akhwaan*.

1. **Zamaan** (time). A time is advised when there is full attention and devotion in the hearts and peace of mind. There is an eagerness to be in communion with the Divine Beloved with no distractions, without commitments or any other work where there is danger of disturbing one's peace of mind.
2. **Makaan** (space). The place selected for the *majlis-i-sama* should be conducive to the *sama* where an atmosphere of devotion can be cultivated which promotes concentration. It must not be a thoroughfare or a market place or a fair-ground, a circus, a show or for leisure. It must not be a place where we can cause inconvenience to others or be inconvenienced ourselves. Or a place where the audience of *sama* are unable to guard themselves against the presence of frivolity. It may be a



*zaawiah*, a *khaangah* or a building set aside for this kind of worship.

3. **Akhwaan** (companions). The participants of the *sama* must be like minded and must have a uniformity of purpose. They must have spiritual concord and be worthy of *sama*. They are free of animal proclivities. Must not disapprove of *sama*, raise objections or attend the gathering with the intention of faultfinding. They must not be worldly men of flesh but men of heart. They must be above arrogance, ostentation, position, pride and malice. Their aim in joining the *sama* must not be pleasure or enjoyment of the physical senses. They must consider *sama* as worship and attend with proper ablutions (*wuzoo*) and remain *ba-wuzoo* throughout. They should observe decorum. They must remain silent, attentive and avoid whispering or mockery. Persons attending the gathering (*majlis-i-sama*) share one another's spiritual light transmitted according to the receptive capacity of the individuals. This is a precious time of special blessings and acceptance of prayers.

*Akhwaan* is brotherhood. Brothers are of various kinds. One brotherhood links all the sons of Adam. This is general brotherhood. The brotherhood of Islam in particular, includes every Muslim who believes in the Unity of God and the prophethood of our Holy Prophet. The brotherhood of like minded elite who participate in *sama* is more exclusive than the brotherhood of Islam. This brotherhood has been described in the Holy Quran as:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَىٰ سُرُرٍ  
مُقْبِلِينَ ۖ أَلَيْسَ لَهُمْ فِيهَا أَنْصَابٌ وَمَا لَهُمْ فِيهَا  
مُخْرَجِينَ ۖ (الحجر ١٥: ٢٨، ٢٩)

All rancour will We remove from their bosoms; they shall sit as brethren, face to face, on couches: Therein no weariness shall reach them nor forth from it shall they be cast for ever (*Al-Hijr*, 15: 47-48)

These are characteristics of those chosen for Paradise. This is also true for the way of life of the Sufis. *Hazrat* Shaikh Abul Fatha Shahabuddin Ahmed Bin Muhammad Ghazali, brother of *Hujjatul Islam* Abu Hamid Ghazali, explains the above *ayah* thus: *وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ* "All rancour will We remove from their bosoms" This *ayah* describes the gnostics. '*Naza'ana*' means, "We have removed," '*ma fi sudoor*' means the bosoms or hearts of the gnostics, the beholders of Reality. '*Min ghillin*' means the desire for worldly pleasures and baser lusts. '*Ikhwana*' means those people who are united in their search for spiritual light, blessings and knowledge. Because the birth of brothers is from the same place. '*Ala'a suroore*' means the names of the states and stations. '*Mutaqaabileen*' means those people who are obedient to their hearts instead of their intellect. Superior to them are those whose spirit (*rooh*) dominates them and even superior are those who are under the domination of their *sirr* (one of the six subtle spiritual senses. Lit. Hidden) '*La yamassohum fee ba nasab*' means that in their knowledge of God, in God, by God, the Reality is not hidden by a veil that originates from the *nafs* (one of the six subtle spiritual senses). '*Maabum minbaa bemukhbrajeen*' means that they will abide forever in the garden of unveiling, devotion and gnosticism. When God has perfected them and unveiled the Grades of Being<sup>1</sup> to them, He will never take back this knowledge, because He is Generous and Bountiful. When He bestows, He increases it, and does not take it back".

In the above commentary the word '*Ikhwaan*' is explained thus:

<sup>1</sup> Grades of Being, see page 158.

'brethren' are "those people who are united in their search for spiritual light, submission and knowledge". Participants of *sama* at the time of *sama* are hopeful of this kind of unity of *Ikhwaan*, and the intrusion of non spiritual influences are extremely distressing to them.

The musicians (*qanwal*) are also included in the brotherhood. Since they occupy a central position in *sama*, it is essential that they should fulfil the following requirements. They should be men of piety, regular in prayers, fasting and other spiritual exercises. They must not be greedy for worldly gain or wayward in character. When they enter the *mahfil* they should be 'ba wazoo' (ablution). In the *majlis* of 'darveshes' they must not haggle over payments. When they please the 'darveshes' then God Almighty will not keep them hungry or unclothed and He will grant them their prayers, if He Wills.

#### Permission of the *Shaikh*

It is difficult to determine whether the general public, particularly novices on the spiritual path, including stalwarts, have the capacity to benefit from *sama*. *Sama* is not beneficial for every one. Those dominated by baser inclinations would be harmed by *sama*. Those who have subdued their baser inclinations will benefit from *sama*. Besides, there are those whose natures enjoy excitement, like the intoxication of wine. *Sama* is beneficial for them. Some prefer tranquillity, and are not inclined towards stimulation, *Sama* can be harmful for them. For them, drowsiness caused by opium would be more appropriate. The *Shaikh* alone can determine which of his disciples will benefit from *sama* and who would not. As such, permission of the *Shaikh* is considered essential for attending *sama*. This is the first requirement. There is a misconception that for the *saliks* of the *Chishtiya* lineage, *sama* is open to all. Although *sama* is closely linked to the *Chishtiya silsila* and it is encouraged that they listen to *sama* frequently, still the permission of the *Shaikh* is the first condition for the novice. Without permission *sama* is taboo.

#### Differences of opinion about *sama*

There has always been differences between the exoterics (*ulema*) and the Sufis about *sama*. Even among the *ulema*, there are differences. Some say it is forbidden, and others disagree. Some say that it is permissible under certain conditions and forbidden in others.

*Shaikh* Jamal-ud-Din Mohaddith wrote a pamphlet entitled, "*Im-ti-naa*" (prohibition of musical concerts). Relevant quotations from the pamphlet are reproduced below:

"The music or song, which is not vulgar is allowed and permissible on occasions like a wedding feast (*walima*), returning home after a long spell of travel, feast of the birth of a child (*aqiqa*), and ceremony on memorisation of the Holy *Quran*. The purpose of such a musical concert is to soften and gladden the hearts of God fearing people. The permission is validated by six approved collections of traditions and conventions of jurisprudence. However, a *sama*, where there is an assembly of the ignorant, including wayward lads and dancing girls and where wine is flowing, is strictly unlawful. *Sama* where these activities are not included is permissible. The person who says that the above mentioned *sama* is unlawful, or considers it such, although it has been verified by the Noble Prophet who listened to it and allowed it. That person undoubtedly commits a grave error."

"Narrated in *Sahih Bokhari* on the authority of Rubeh bint-e-Ma'auz bin Afraa: "On my marriage ceremony, the Holy Prophet came to our home and sat near me. Few girls were singing to the rhythm of a tambourine (*daff*), eulogizing our forefathers, suddenly a girl sang the verse,

وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِى غَدٍ

"And among us is a Prophet who knows what will happen tomorrow"

The Holy Prophet stopped her and encouraged her to sing what she was singing before."

"Narrated on the authority of *Hazrat Umm-ul-Momineen Ayesha Siddiqah* in the *Sabih Bokhari* is that "I attended the marriage of an *Ansaar* (helper of Madina) and the Holy Prophet asked me, "Did you not take entertainers with you, because the *Ansaar* are fun loving?"

"The *Mohaddith Ibn-i-Maja* had narrated on the authority of *Ibn-i-Abbas*, that *Hazrat Ayesha* gave the hand of a girl relative in marriage to a man from the *Ansaar*. When the Holy Prophet returned home, he enquired: "Did you send the girl to her husband's home?" I replied, "Yes". Then he asked: "Did a singer accompany the marriage party?" I replied, "No". The Holy Prophet said: "The *Ansaars* are fond of music. You should have sent some singers with the party who would have recited:

اَتَيْنَاكُمْ اَتَيْنَاكُمْ فَحَيَّا نَا وَحَيَّاكُمْ

We have come to you; we have come to you.

We greet ourselves and we greet you all.

This is a conventional song the Arabs sing at marriages. It is narrated by *Hazrat Ayesha* in *Sabih Muslim* and *Sabih Bokhari*: "On an *Eid* day, two young girls were singing by my side to the beat of the music of a tambourine (*daff*). The Holy Prophet was present, wrapped in a shawl in a corner of the house. *Hazrat Abu Bakr* arrived when the girls were singing a narration of the Battle of *Bo'aath*. *Hazrat Abu Bakr* admonished them. The Holy Prophet removed the cloth from his face and said to *Abu Bakr*,

"O, *Abu Bakr*, do not scold the girls. Every nation

has an occasion of *Eid* (Happiness and gathering).

Today it is our *Eid* day."

"In *Tirmizi*, *Masnad Ahmed*, *Sunan Nisai* and *Ibn-i-Majah* (authentic books of tradition), *Hatib Hamimi* relates that the Holy

Prophet said, "The difference between lawful and unlawful rejoicing is that, in a lawful marriage under the *Shariat*, musical songs with tambourines are permissible". These types of traditions are also attributed to *Hazrat Ayesha*, *Jabir* and *Rubeh bint-e-Ma'auz*.

*Jame Tirmizi* has stated on the authority of *Hazrat Ayesha*: "The Holy Prophet said, 'The *Nikah* (ritual of marriage) should be announced publicly. The ceremony should be performed in a mosque and the *daff* (tambourine) may be played".

"There are many traditions to support the recitation of the Holy Quran in a melodious voice. *Bokhari*, *Muslim*, *Ahmed Abu Dawood* and *Nisai*, (all books of traditions) have narrated on the authority of *Hazrat Abu Hurairah*: "The Holy Prophet said, 'Allah, the most exalted, does not listen to anything more attentively than to the recitation of the Holy Quran by that prophet who recites it aloud and melodiously."

"The traditions quoted by some jurists supporting prohibition of music, according to a judicial verdict by *Imam Noowi*, are all baseless. *Imam Sakhaawi* has also stated in *Maqasid-e-Hasna* that he did not find reality or truth in the traditions, that the jurists had quoted, regarding the unlawfulness of vocal music, and *Ibne Hajr Asqalaani* said that the *ahadis* some modernists referred to, regarding the sanctity of singing was mere gossip. If there had been any authentic tradition (*hadis*) in this regard then surely the 'traditionists' (*mujtahiddin*) would have made it a code of conduct."

"It is thus established that no authentic tradition is available whereby music stands forbidden. The traditions that have been quoted as proof have no validity, and some have been trumped up. *Imam Abu Hanifa*, *Imam Maalik*, *Imam Shafai* and *Imam Ahmed Bin Hambal* and other traditionists have dismissed any tradition, prohibiting music as unreliable. Traditions have been quoted by some modern writers, who do not have the ability to differentiate between right and wrong. *Ibn-i-Arabi Maaliki* has rejected the



pseudo traditions of prohibiting music stating that "not a single *badis* is authentic." The *abadis* quoted by them are all unauthenticated. Ibne Tahir cites the same. In fact some celebrated Shafi'ite scholars are of the opinion that these *abadis* are only found in books belonging to atheists. *Imam* Ibrahim bin Saad was a great scholar of *badis*, and had the honour of teaching such exalted *Imams* like *Imam* Shafai and *Imam* Bukhari. To delight and soften the hearts of his pupils before relating *abadis*, he made them listen to *sama*, and the tambourine (*daff*) was played for them."

*Hazrat* Shahabuddin Ahmed bin Mohammad Ghazzali, brother of *Hujjatul Islam* Abu Hamid Ghazzali, wrote a pamphlet entitled, 'Bawaariqus sama-e-fee takfeerey maiyn u harri'mmus sama' in which he proved that whoever declares *sama* unlawful, has accused the Holy Prophet of an unlawful act. Whoever accuses the Holy Prophet of committing an unlawful act is a heretic. In support of this pamphlet *Shaikh* Ahmad Ghazzali explains thus:

"I was requested by certain pious individuals (*sulba*) who are constantly attentive towards Allah in hardship or ease, to write a booklet on *sama* which describes the etiquettes and conditions associated with it and its benefits. If he supported it by the Holy Quran and *badis* and through the deeds of the Companions; it would thus expose those who are opposed to it and make known the criticism which they incur as described in the Holy Quran and *badis* and through the deeds of the Companions, by their denial. To prove by the Holy Quran and *badis*, that he who says *sama* is unlawful is a total heretic and is deprived of the shower of Divine lights and bounties. When I realized the true importance of the petitioners' request, I complied."

In this pamphlet, he has quoted from the correct *abadis* of *Bukhari* and *Muslim* and has proved the following:

The Holy Prophet heard two girls sing accompanied by the tambourine (*daff*), eulogies of the martyrs of the battle of *Badr*. Once on the occasion of *Eid*, listening to two girls sing. Once permitted an *Ansaar* woman to play the '*daff*' to fulfil her vow, by listening to her song. Witnessing the dance of the Moors and showing it to *Hazrat* Ayesha and listening to their songs has been proved. He then goes on to say that, he who says that listening to songs or watching a dance is unlawful has declared the deeds of the Holy Prophet unlawful, and therefore he is a confirmed heretic.

*Shaikh* Abdul Haq Mohaddis of Delhi, in his book: *Madaarijin-nabuwwat*, discusses the problems of *sama*, and mentions the names of the Companions, and their companions who, it is established, heard the *sama*. *Hazrat* Umar, *Hazrat* Ali, Abdullah bin Jafar, Abu Masood Ansaari, Amr bin A'as, Saeed bin Mussayyab, Saeed bin Jabeer, Abdullah bin Umar Abdullah bin Zubair, Moa'wiya bin Abu Sufyan, and Hassaan bin Saabit are among the Companions and the companions of the companions about whom it is said by various writers, that they attended *sama*. Shah Waliullah Muhaddis of Delhi writes in his book *Azala-tal-Khafa* from *Maasar-e-Farooqia*:-

"About *sama*, it is quoted from Abu Umar that he and Khawat bin Jubair set out to perform *Hajj*, together with Umar bin al Khattaab. The group included Abu Ubaida bin Jarrah and Abdur Rahman bin Auf. All of them wished to hear some verses of Zarar. *Hazrat* Umar requested Abdullah, to sing his own verses in melodious tones till daybreak until *Hazrat* Umar bade him to stop. In *Rauza-tul-Ahbaab*, it is narrated by Jabir bin Abdullah that *Hazrat* Umar passed by a tent from which he heard a sorrowful voice:

عَلَى مُحَمَّدٍ صَلَوةُ الْأَنْبِيَاءِ : صَلَّى عَلَيْهِ الْمُصْطَفَى الْأَخْيَارُ  
فَدَكُنْتُ قَرَامًا أَبْكَارَ الْأَسْحَارِ : يَالَيْتَ شِعْرِي وَالْمَنَآيَا أَطْوَارُ،  
بَلْ يَجْمَعُنِي وَحْيِي الدَّارُ



Salutations on Muhammed (s) by the pious,  
 Blessings have been invoked by chosen ones, steeped in virtue,  
 Though I was a riser of the predawn prayer,  
 Alas! My life and countless desires, (when my time came)  
 Instead, I was accused of my love for the world.

Hazrat Umar was overcome with this song and wept loudly. He asked the man to repeat the song and cried a second time. Then Hazrat Umar requested him to add this line to his verses.

وَعَمْرَافَاغْفِرْ لِي يَا غَفَّارُ

“and so forgive Umar, O Great Forgiver”

It is established that the Holy Prophet and his Companions and the companions of the companions (*tabayeen*) and the *taba tabayeen*, renowned *auliya Allah*, the *akhyaar* and the *abraar* (in the heirarchy of hidden men of God) listened to *sama*. When pious and aware people raise objections, it can only mean that in the *sama*, proper etiquette is not being observed and where vulgarity may be visible. When the correct decorum and etiquette are lacking in a *sama* ‘spiritual pilgrims’ (*ahl-e-tariqat*) shun it. These days, the strict rules and etiquette outlined above are not observed and seeing this laxity, the *ulema* are not at fault to forbid the listening of *sama*. Neither the *ulema* nor the Sufis should argue about that which is within the limits of correctness. Listening to *sama* is not unlawful but if it includes forbidden elements then it is unlawful. This applies to everything. Whenever that which is forbidden permeates anything, it becomes unlawful. Therefore it is not *sama* which is unlawful, but that which is forbidden in *sama* is unlawful. For instance, love is sublime, when bound by sanctity, legality and permission. If love is for God and his Messenger then it is sublime. If for one’s family,

then it is lawful. But if love is for that which is forbidden by *shariah*, then it is unlawful. Everything has a beneficial and a harmful side. To abstain from benefits for fear of harm is not wisdom. Take prayer, for instance. Prayer is sublime and is called the *meiraj* (ascension) for true believers. Indeed Prayer also has two aspects. For one of them God has said:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝ الَّذِينَ هُمْ فِي صَلَاتِهِمْ  
 حَاشِعُونَ ۝ (المؤمنون ٢٣: ٢١)

Happy now the believers, who humble them  
 in their prayers. (*Al-Mu'minin*, 23: 1-2)

God also says:

فَوَيْلٌ لِلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۝  
 (الماعون ١٠٤: ٥٣)

Woe to those who pray but in their prayer are  
 careless, who make a show of devotion.  
 (*Al-Ma'un*, 107: 4-5)

This is not to say that prayer is of two kinds, but that, those who pray are of two kinds. The first are those who find success and the second are those who are condemned. In view of the fact that some peoples’ prayers are unacceptable, it does not follow that prayer should be abandoned or any question can be raised about it not being compulsory.

Imam Ghazzali’s book *Ihya-ul-Uloom* discusses at length various detailed aspects of the *sama*, the musical instruments to be used; etiquettes and strict conditions. There are numerous books written on *sama*. Some are partial and some are analytic and substantiating. They confirm all the great Muslims thinkers and analysts agree on the lawfulness of *sama*.

### No Difference among Sufis

The great family of Muslim mystics are unanimous in their views on *sama*. The *Shaikhs* of the *Naqshbandiah* lineage have been misunderstood when they declare *sama* as unlawful. Their stance is: "We do not say it is forbidden; but we do not indulge in it."

When they do not reject *sama*, how can it be unlawful for them? To deny the lawfulness of lawful things is outright heresy. When there is no such denial, it is a clear proof of acceptance. The point that arises is that if they do not reject *sama*, why do they act on "We do not indulge in it?" The answer is that they do not hold *sama* because they do not have a taste for it and not because it is forbidden by *shariah* (Islamic law).

Mirza Mazhar Jaan-i-Jaanaan, a famous *Shaiikh* of the *Naqshbandiah-Mojaddidiyah* Order, says "The intoxication of the *Chishtia* lineage may be likened to the intoxication of wine; they take pleasure in the joyful sound of music, not in calm and silence. The intoxication of the *Naqshbandiah* is like the intoxication of opium, which brings peace and tranquillity. The *Naqshbandiyah* run away from noise and turmoil. Wine drinkers like salty and spicy things; the opium addicts like sweets. This does not mean that what they dislike by temperament is considered unlawful by them. But because of the inclination of their temperament, they indulge in one thing and abstain from the other. This is the reason why they indulge less in *zikr jahri* (aloud) and prefer *zikr akhfa* (silent). On the other hand *zikr jahri* is not forbidden. *Hazrat Maulana Khwajgi* and *Hubaidi*, who are among the greater *Naqshbandiah* saints, and the disciples of the greatest *Khalifa* of *Khwaja Obaidullah Ahrar* (*Naqshbandi*), *Maulana Muhammed Qazi*, directed disciples to recite *istighfar* (repentance) aloud before dawn and at dusk. They also ordered some to offer midnight prayers (*tabajjud*) in a congregation and some were directed to attend *sama* and to sing and dance. They say, "Our way is comprehensive. We benefit by sobriety and intoxication; tranquillity

and commotion, vocal and silent *zikr* (remembrance of God), indulgence and firm resolve. They also said that it is befitting for the novice to conceal, and befitting for the accomplished to display."

*Maulvi Naeemullah* wrote in his book *Mamoolat-e-Mazhariyya* that someone complained to *Hazrat Mazhar Jaan-i-Jaanaan* about his most exalted deputy, *Khwaja Hashim Kashmi*, though completely in the state of permanent presence (with God) was inclined towards *sama*. He replied: "So what! He has attained perfection. His difference of opinion is lawful even with me. When I do not object to his conduct, who else dare have the authority to do so?"

In spite of the above mentioned preference of *Mirza Mazhar Jan-e-Jaanaan*, there have been others of different inclinations in the *Naqshbandiah Silsila* (Order). Some accomplished *Shaikhs* of the *Naqshbandiah* Order have participated in the *sama*. *Maulana Jami* too was a *Naqshbandi*, when he wrote his poem "*Yousuf and Zulaikeha*"; details of his states and conditions while composing it are found in books. In his own words he says, "I am overwhelmed by such powerful influences that nothing assuaged my condition except *sama*". *Maulana Jami* wrote the following verses:-

|                                    |                                  |
|------------------------------------|----------------------------------|
| بے چارہ پے نہ بُرو بسترِ نفثِ فیہ  | منعِ سماعِ نغمہ نئے میکند فقیہ   |
| پردائے ریشِ محتسب و سلبِ فقیہ      | مے دہ با نگ نے کہ ندارم بفرِ عشق |
| یارِ ب توئی پناہ من از شرِ آں سفیہ | واعظِ طبعین بادہ پرستِ آں کُشاد  |
| باہ بہ بیچِ وجہی بنیمت شبیہ        | نشمیہ میکند زخمت را ہمہ ولے      |
| طوبی لسا کنیہ و بشری لزا زیہ       | جامی حریم کوئے مغال کعبہ صفاست   |

The jurist has prohibited the hearing of melodies and flute; poor fellow does not understand the secret of the Divine Act: "I breathed into him (*Adam*).

Give me (a cup full of) wine at the sound of the flute, because with the pride of (Divine) love I care not for the beard of the *Mobtasib* (Reckoner) or the moustache of the jurist.

The preacher opened his tongue of reproach for the wine lovers.  
O my Lord! You are my real asylum against the evil of that fool.

They compare your (beautiful) face with (redness of) wine. But for no reason this simile appears to describe you adequately.

O' Jami: The compound of the Perfect *Shaiikh* is the *Ka'ba* of Divine Attributes. There is great fortune for those who reside there and there are great tidings for those who visit him (the *Shaiikh*)

It is also untrue that only the *Chishtia* elite enjoy *sama*. Those who have studied the memoirs of saints know well that the spiritual guides of every lineage have eagerly listened to *sama*, and have found it a medium for spiritual progress. This is true, however, that the *Chishtia* Sufis have greater passion and fervour for *sama* than others.

### The Chishtia's eagerness for Sama

*Khawaja* Hassan Basri held *sama* very dear to his heart. Whenever he heard it, he was overpowered with ecstasy.

He said:

"Ecstasy is a mystery. When it descends, it sets the heart in motion"

He also said:

"He, who listens to *sama* with truth, is united with the Truth. He who listens to *sama* with *nafs* (carnal self), turns into a religious hypocrite."

*Hazrat* Abu Ishaque Chishti frequently listened to *sama*. No scholar of his time had the temerity to object. Those who attended his *majlis-e-sama* repented of sins forever. The sick person attending his *sama*, despite serious illness went away cured. He did not allow worldly individuals to attend his *majlis*. However, if by chance one did attend, he was transformed left with no love for the world. In a *majlis-e-sama* when *Hazrat* Abu Ishaque would progress spiritually and go into ecstasy and would get up and dance. It would appear as though everything was dancing. His ecstasy overpowered others and they too would go into rapture. Once, a reigning monarch came to complain about lack of rain. *Hazrat* Abu Ishaque called for the musicians (*qanwals*). The *Sultan* requested permission to attend the *sama*. He was refused,

"If you join this meeting, the blessings of the Lord shall not descend".

The *Sultan* went away and the *sama* began. The *Shaiikh* went into ecstasy and wept. As he wept, it began to rain. The following day, the *Sultan* came to offer his gratitude. The *Shaiikh* said to him:

"I do not know what offence I have committed that a king comes to me again and again".

The *Sultan* was ashamed and returned home in tears. When a *majlis-e-sama* was to be organised, the attendees and the musicians (*qanwals*) were informed three days in advance so they could perform '*tai*' - a fast of three days. Before commencing, the *qanwals* were made to pray for repentance.

Whenever *Hazrat* Khawaja Abu Ahmad Abdaal Chishti was present in a *sama*, anyone lucky enough to receive a benevolent look from the *Shaiikh*, was transformed into a saint with powers to work miracles. If the *Shaiikh* gazed upon any unbeliever, he became a believer. If a sick person caught his glance, he recovered fully.



During a *mahfil-e-sama*, a brilliant light appeared on the forehead of the *Shaikh*, its rays reached upto the sky. Thereby the whole town was aware that the *Shaikh* was attending a *sama*.

*Hazrat* Abu Ahmed Abdaal Chishti said:

“Spiritual success gained through the medium of *sama* is not possible from any other spiritual activity. A hundred years of disciplined spiritual effort cannot produce the same results as one *majlis-e-sama*. *Sama* is a hidden secret, which the masses do not possess the strength to absorb. If I disclose the secrets of *sama*, then everyone in the world would become engrossed in it and beg for nothing except this gift.”

*Hazrat* Siri Saqti often attended the *Shaikh's mahfil-e-sama*.

*Hazrat Khwaja* Abu Yusuf Chishti also had his brow refulgent with rays of light during *sama*. The rays went up to the sky and everybody witnessed it. *Hazrat* Abu Bakr Shibli often attended the *sama* with him. He would say:

“What I gain from the *sama*, I could not have gained in hundred years of worship.”

Somebody asked: “If there are such secrets in *sama*, why did *Hazrat* Junaid of Baghdad abstain from it?” He replied:

“Shibli, a deputy (*kehalifa*) of *Shaikh* Junaid always came to attend our *sama*. Junaid did not find *ikhwaan* (brotherhood) in *sama*, that is why he gave it up. Whoever does not find *ikhwaan* in *sama* should abstain from it. Had Junaid been present in my company, by God, he would never have abstained.”

His *sama* was attended by the most select *darveshes*, scholars, men of piety and the Sufi elite. Men of the world were not permitted. If any ventured, he became *majzoob* (totally lost in Allah). He used to say,

“Even the sinful and libertine, when they enter my *majlis*,

become endowed with grace. Ask not of others.” Sickly recovered when they attended his *majlis*.

During *sama*, one day *Khwaja* Maudood Chishti suddenly disappeared. Afterwards an elder (*buzurg*) enquired about this unusual event. *Khwaja* Maudood said,

“I shall not reply until I am directed to.”

Next day the same *buzurg* returned. *Hazrat Khwaja* Maudood Chishti told him,

“Allah has a station, named: “The Black Light” (*noor-i-aswad*).

No *salik* can attain this station except through *sama*. When the companion of *sama* reach this station, he is veiled from the public eye, people think he has disappeared but in reality he is very much present. The Divine Beloved draws him towards Himself, wraps him in His Mantle and conceals him in His Light, like the shining star, which is concealed by the dazzling light of the sun. At this stage no one can see him except Allah, or a *darvesh* who has attained high perfection.”

Usually during *sama* the *Shaikh* stared into space with both eyes open, now weeping, now laughing, his face changing colour – now pale, now flushed.

*Hazrat Khwaja* Usman Harooni was very fond of *sama*, and frequently attended it. He would exclaim loudly and weep, to the astonishment of the gathering. Some scholars complained about his behaviour in *sama* to the ruler. When *Hazrat Khwaja* Usman Harooni came to know of this, he angrily said,

“*Sama* is a secret from among the secrets of God. During *sama*, veils are completely lifted between God and man. *Sama* will never ever be abandoned. Who has the power to stop me from holding *sama*? I have supplicated to Allah that my descendants



and my disciples should keep listening to *sama* till the Day of Judgement. I have also prayed that no power should be able to dominate the lovers of *sama*".

*Hazrat Khwaja Usman Harooni* attended *sama* seven consecutive days at a time.

*Hazrat Buzurg Khwaja Mueen-ud-din Hassan Sanjri Ajmeri* also had great passion for *sama*. None among his contemporary scholars or jurists could raise objections. Often renowned and established scholars and *masbaikh* attended his *sama* gathering, gaining blessings from him.

In a conversation in the audience of *Hazrat Baba Farid-ud-Din Ganj Shakar* about disagreement among the *ulema* on *sama*. *Baba Sahib* said, "Glory be to Allah! Some are burnt to ashes, others are still engaged in differences".

A few days before passing away, he said to *Hazrat Sultan-ul-Masbaikh Khwaja Nizam-ud-din Auliya*: "I was granted by my *Shaikh* whatever I supplicated for my faith. Later I regretted why I did not ask for death during *sama*."

*Hazrat Sultan-ul-Masbaikh* was gifted by Allah a disciple (*murid*) like *Amir Khusro*. His eagerness for *sama* begs no description. He wept in the course of *sama*. There was prohibition of musical instruments in his concerts, including clapping. During the reign of *Tughlaq Shah*, scholars debated on the lawfulness of *sama* but they yielded. *Manlana Fakhruddin Zarrawi* a foremost *Khalifa* of *Hazrat Sultan-ul-Masbaikh* and the teacher of *Syed Mohammed Kirmani*, author of *Siyarul Auliya* wrote a pamphlet, *Asl-ul-Usool* in support of *sama*, and as a rebuttal for those who demanded its prohibition, he wrote:

سَمَاعُ مَسَائِدِنَا كَانَ بِلَا مَزَامِيرٍ

"The *sama* of our *masbaikh* is without musical instruments."

The Sufi elite of the *Chishtia Sabriah* lineage has a special fondness for *sama*. *Hazrat Qutbul-Alam Shaikh Abdul Quddoos Gangohi*, head of the current lineage of *Sabriah sama*, was a great scholar, and a spiritual leader of unparalleled calibre with a very sweet nature. He was very fond of *sama* and *wajd*. *Qazi Sanaullah of Panipat* wrote:

"*Hazrat Shaikh*, refuge for both the worlds, *Abdul Quddoos Gangohi*, despite achieving perfection in exoteric sciences (*ilm-e-zaahir*) and esoteric sciences (*ilm-e-baatin*) greatly enjoyed listening to *sama* with musical instruments. His book *Sharah-i-Awa'rif* contains detailed discourse in support of *sama*, with proofs and permissions. His sons have also written forcefully convincing pamphlets supporting *sama*."

### Spiritual influences during *sama*

During *sama*, three types of blessings descend from the celestial world to envelop the listeners. These are:

1. Illuminations descend from the world of angels (*aalam-e-malakoot*) and envelop human souls attending the *sama*.
2. Spiritual states descend from the Domain of Attributes (*Aalam-e-Jabroot*) on the hearts of the participants.
3. Influences descend from the domain of Authority and onto the physical internal organs of the participants.

The effect of *sama* falls into two categories:

(i) *Haajim* and (ii) *Mutakallif*

(i) *Haajim* creates a sudden and extraordinary agitation, excitement and awareness in the heart (*qalb*) that is beyond description.

(ii) *Muta'kallif* means the heart of the hearer automatically turns towards the Beloved – which is either the guide (*murshid*) or

the Holy Prophet of Arabia or towards the Holiness of Allah, the Praised and Exalted.

The effects on the listeners during *sama* fall into four categories.

1. Absence of will power and consciousness.
2. Presence of will power and consciousness. (Both conditions have been condemned and abandoned.)
3. Presence of will power but absence of consciousness. (This condition is also frowned upon).
4. Absence of will power but presence of consciousness. This condition is praiseworthy, well liked and noble. The intoxicated listener has no control over his actions but understands what the musicians are rendering. When he tears off his garments to present them to the *qawwals*, he is aware of it.

### **Wajd; Tawaajud; Wajood**

*Wajd* is a spiritual condition that descends and dominates the heart without conscious intent. In the material world, a person may fight his *nafs* and use his intellect to gain worldly benefits. Similarly, for spiritual attainments, a person opposes his *nafs* and obeys Divine Orders and prohibitions, the result is ecstasies manifesting themselves without warning on his heart, this is called *wajd*.

*Tawaajud* is deliberately bringing on oneself the condition of *wajd*. It is induced for a specific reason of teaching a novice about a special spiritual condition. Sometimes it is brought about in obedience to the command:

اُبْكُوا فَإِنْ لَمْ تَبْكُوا فَبَاكُوا

“Weep! If you cannot weep, then look as if you are weeping”

This means that, if one cannot grasp the inner reality of *wajd*, one should be a seeker by trying to induce it. Nevertheless *tawaajud* for display and ostentation is condemned.

*Wajd* means to attain, and *wajood* means total annihilation of the self in the manifestations of Reality.

He, who is in the state of *tawajud* is like the one looking at a river.

He, who is in the state of *wajd*, is like floating on the river.

He, who is in the state of *wajood*, is like being submerged in the river.

The state of *wajood* alternates between the two conditions. Sometimes intoxicated and sometimes sober. When intoxicated, one is annihilated in the Vision of Reality and oblivious of self, knowledge, reason and comprehension. In the state of sobriety, whatever one sees and hears is through God. The first condition is *fana-fi-Allah* and the second is *baqa-bi-Allah*.

### **Spiritual states of Wajd and Sama**

The author of *Iqtibas-ul-Anwaar* has discussed at length the spiritual conditions during *sama* and *wajd*, a summary is reproduced:

(1) When a pure and sensitive person hears *sama*, his heart becomes soft, without spiritual exercises, whether he desires to attain spirituality or not. He weeps and laments. This is due to the receptive refinement Allah has instilled in each human and animal.

(2) The novice on the Sufi path, feels pangs of separation due to the great distance between himself and his Beloved, and is wistful at not attaining nearness. He is agitated and cries in pain, he cannot comprehend the source and reason for his restlessness. He cannot understand his eagerness and longing for a Vision of the Divine Beloved, yet he is overpowered by his inner anguish and like a tree is caught in a violent windstorm, or like a suffering patient unable to control the intensity of his pain. Similarly a Sufi experiences the same helplessness and restlessness. *Hazrat Baba Farid-ud-Din Ganj Shakar* says: رقص طلب است و رقص طرب است جز این هر دو شور و شغب است (The dance of

joy in reality is the dance of longing (for seeing); the noise and restlessness are parts of the desire (to attain union)”

اگر تو یار نداری چرا طلب نه کنی  
اگر یار رسیدی چرا طرب نه کنی

If you do not have your Beloved, why do you not seek Him;

If you have reached Union with your Beloved, why do you not rejoice?

This is the state of the novice Sufi. Here, except for anguish and restlessness, there are neither Divine Lights (*Anwaar*) nor Disclosures (*Asraar*).

(3) A certain state envelops a seeker (*salik*) who has developed spiritual insight. When he beholds the unsurpassed Beauty and Glory of the Divine Beloved with his inner eye, he falls helplessly in love. In his fervour he is intoxicated and oblivious of all else. He weeps and cries and wails in the ecstasy of Divine Presence.

میلے برگ گل خوش رنگ در منقار داشت      و آن در آن برگ و نوآخوش نالهای زار داشت  
گفتمش در عین وصل این ناله و فریاد چیست      گفت ما را جلوه معشوق در این کار داشت

A nightingale who loves beautiful flowers, caught one in its beak,

It looked at the flower, was delighted and sang new songs of love.

Why are you complaining when you have the flower?

Because in it I see Allah's reflection, but not Himself, therefore I weep in longing.

The secrets of love then begin to unfold between the lover and the Beloved. The lover laughs at times and weeps at times, the people are unaware of the sweetness and rapture, which is causing

tumult in the Sufi's breast. This is an exalted state. This state is not only separation, but separation in Union.

(4) At times a seeker (*salik*) is favoured with descents of effulgences of Divine Beauty and Divine Glory in such abundance that his self is lost in the illuminations. He loses consciousness of his self and, becoming lost in himself he tries to discover the self but cannot find it. Then he is overpowered with awe and terror over the disappearance of his self. He weeps in fear and cries:

همی ترسم که حافظ بگو گردد  
چه شور است این که در سر دارم امشب

When Hafiz drowned in the *ishq* of Allah;

People shout that he has been crucified, but he does not realise it. (Hafiz)

The flame of yearning for the Unparalleled Beauty is so intense that it is like the simile of flame and candle-wax. The wax yearns to embrace the flame and in yearning it continues to melt. It longs to glimpse the whole flame, yet can see only one facet. In the longing to view the whole flame the wax keeps moving and melting. It's being and existence continue to disappear. The yearning remains unfulfilled and ardour, pain and restlessness continues. In the end, the wax disappears and only the flame remains. Becoming one with the flame is a joy which surpasses all raptures and each individual absorbs this perfection according to his capacity.

(5) A true Sufi who is conscious of realities, sometimes experiences a spiritual state of intense absorption and rising above all links and influences, has an irresistible yearning to become lost in the Absolute Being. Not finding fulfillment of his desire, he grieves and pleads. At times this condition arises all at once. He gains some peace on the reflection of "*Al-aana-kama-kaana*" **الآن كما كان** (God



is as One as He was before Creation). *لِيَمَعَ اللّٰهُ وَفْتُ* Then (I have a special time with Allah)<sup>1</sup> comforts him for a time, when all at once he is lost again when refulgences of: *كُلَّ يَوْمٍ هُوَ فِي شَأْنِهِ* (Every day He is in a new Glory) (55:29) descend upon him. A lover is never left in one condition. He spins from the Inward to the Outward and from the Outward to the Inward. What the lover goes through at such times cannot be described in words or in signs. This is neither union nor separation. It can be called separation in union or union in separation.

(6) In the midst of *wajd* and *sama*, the mind and body are unaware of the joy and rapture which the soul (awakened heart) of the *salik* is receiving. This is because the *salik* has detached his attention from the phenomenal world and is engrossed in the world of hidden realities. It is the soul which is aware of the sweet rapture and not the heart of clay (*dil-e-gil*). The awakened heart receives untold illuminations and the *dil-e-gil* is unaware. Ecstasy is felt, secrets and inner meanings are revealed such that cannot be verbalized. There is nothing in this phenomenal world which can be used as a metaphor.

(7) At times, during a state of *wajd* and *sama* and *raqs* (dance), it so happens that a Sufi's consciousness is fully alert and he is aware of each atom in the Universe. But his own being is lost. This annihilation of self and awareness of each atom is from the wonders of God. The reality is that when a *salik* loses himself completely, he attains the state of *baqa billah* and at that time he regains awareness. In this state whatever he sees and hears, he does so through God. His self is annihilated and he subsists by God. Although his being is unaware of this awareness and disappears from between. Only God remains. All is God, all else is illusion.

<sup>1</sup> Saying of the Holy Prophet.

## Sulook (The spiritual journey)

*Sulook* is the way to reach God through clear intuition, not by logic or rationalism. The traveller on this path is called a *salik*. At special moments the beginner experiences complete absorption in the remembrance of God and a detachment from all mundane thoughts. This is an attraction from God, which paves the way for further progress. Attraction is *jazb* and the one attracted is *majzooob*. This state is called *safaai mubtadi* (detachment of the beginner) which is an initial state. This kind of Sufi is called '*salik-majzooob*'. So every practical student of Sufism is a *majzooob* and *salik* at the same time.

When the Sufi experiences these special moments during which illuminations are showered on him, he is in a state called '*safaai mutawassil*'. Such states descend on mid-way pilgrims. This kind of Sufi is called *majzooob*. When the Sufi is in union with the Divine Essence (*Zaat*) and reaches the station of "*tamkeen*" (steadfastness), he is in the state of *safaai muntahi* (highest detachment/purification). The Sufi of this stage is called '*majzooob salik*'.

Seekers of Truth possess different characteristics. They cannot all be measured by the same yardstick. The *Shaiikh* is the physician of hearts. With his insight he is able to assess the patient, diagnose his condition and prescribe the right treatment. As such, the paths leading to God are countless.

الطَّرِيقُ إِلَى اللَّهِ بَعْدَ أَنْفَاسِ الْخَلَائِقِ

"The ways to reach God are as many as the breaths of people."

The following three ways are more widespread and accessible:

### Tareeq-e-akhyar

This is the orthodox way. It involves leading a strictly religious life with



attention to extra fasting and prayers, recitation of the Holy Quran, performance of *Hajj*, *jihad* in the way of God, thus reaching the destination.

### *Tareeq ashaab-e-mujaahidaat wa riyaazaat*

This involves purification of character and conduct by intense hard work both physical and spiritual, changing one's base nature into a virtuous one, thus developing connection with the celestial world and proceeding towards the goal.

### *Tareeq-ashaab-i-shattaariah*

This is the path of adoration without intense striving. It involves seclusion and withdrawal from social contacts. Pangs of Divine love, eagerness, constant and intense remembrance of God are the distinguishing characteristics of this path. This way leads to quick and positive results. The greater the storm of love in a man's heart, the higher his flight. Attraction from God is crucial for success. On this path only those are blessed, who strive hard and diligently.

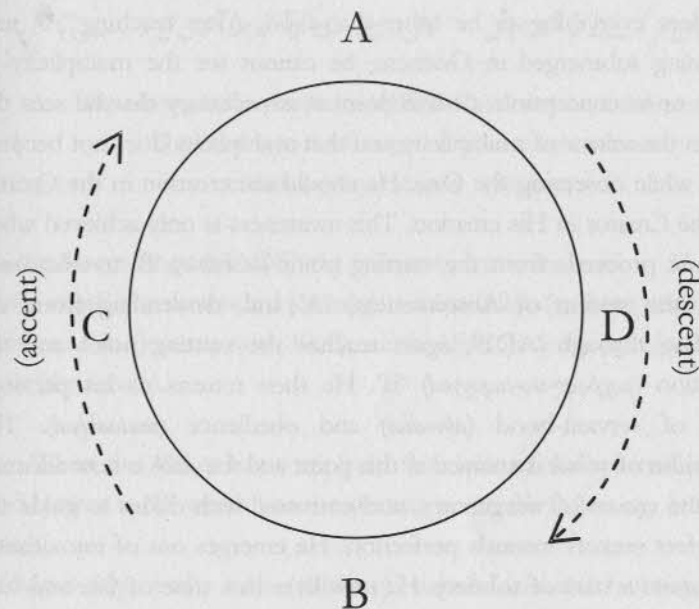
And those who strive hard in Our cause, We will certainly guide them to Our path.

(*Al-Ankabut*, 29:69)

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا  
(العنكبوت ٢٩: ٦٩)

The following circle (*daaira-e-sulook*) will explain the early, the middle and the final stages of the spiritual journey. It will help in understanding briefly the technical terms of the Sufi way of flight in God.

Singleness (*Aabadiyat*) –  
Transcendence, Indeterminate Being (*la-ta'ayyun*)



man (*insaan*) - his limitations (*taqayyud*)

'B' is the starting point for a beginner. When the *salik* traverses the entire circle and returns, 'B' becomes the culminating point as well. *الْبَهَائَةِ رُجُوعَ إِلَى الْبِدَايَةِ* (When you reach the peak, go back to the beginning) points towards this journey. Within the circle, in relation to 'B', 'A' is the highest point. The arc, 'BCA' indicates the upward journey towards 'A', (the Indeterminate Being). When the *salik* reaches 'A', he is immersed in intoxication, total unawareness of self, and finally annihilation of annihilation. Although, in the circle this is the highest stage, but in the journey it is not the culminating stage. Annihilation

(*fana*) is not the stage of perfection. Perfection is subsistence (*baqa*) after annihilation, which is called subsistence in God (*baqa-bi-Allah*). The *salik*, before reaching the Absolute Reality (*Itlaaq*) in his journey, considers everything to be other-than-God. After reaching 'A', and becoming submerged in Oneness, he cannot see the multiplicity in reality or in conception. At this point it is necessary that he sees the One in the mirror of multiplicity and that multiplicity does not become a veil while observing the One. He should see creation in the Creator and the Creator in His creation. This awareness is only achieved when the *salik* proceeds from the starting point (*mabda'a*) 'B' to *Maqaam-e-Itlaaq* (the station of Absoluteness) 'A' and, descending from 'A', travelling through 'ADB', again reaches the starting point and the limitation (*aaghaaz-wa-taqayyud*) 'B'. He then returns to his previous stage of servant-hood (*aboodiat*) and obedience (*mutaabiyat*). The perfection of *sulook* is attained at this point and the *salik* is now adorned with the crown of vicegerency, and entrusted with duties to guide the imperfect seekers towards perfection. He emerges out of intoxication and enjoys a state of sobriety. He now lives in a state of *fana* and *baqa* simultaneously, and is a confirmed vicegerent of God, leader of men and their spiritual guide.

In the books of *sulook*, the starting point 'B' of the spiritual journey is signified by the following terms: -

*Mabda'a* (the starting point); *bada'iyat* (the beginning); *taqayyud* (limitation); *ta'ayyun* (determination), *farg* (separation), *kasrat* (multiplicity); and *bo'd* (distance).

In the ascending arc 'BCA' the following terms are used: -

*Sair-i-urooji* (the ascending journey); *sair-ila-Allah* (journey towards God); *urooj* (ascension).

The following terms are used to signify point 'A':

*It'laaq* (Absoluteness); *Abadiyat* (Singleness); *tahween* (ecstasy); *sukr* (intoxication); *istighbraaq* (absorption); *be-khudi* (unconsciousness); *fana*

(annihilation); *fana-ul-fana* (annihilation of annihilation) *sair-fi-Allah* (journey in God); *jama'* (union).

ساکنانِ سرِ کوئے تو نباشند بہوش  
کاں زمینِ ست کہ آنجا ہمہ مجنوں خیزد (خسرو)

Those living in the proximity of the Beloved are not in their senses  
Those living in this lane get consumed by madness  
before they may leave it (Khusrau)

In the descending arc 'ADB', the following terms are used:

*Sair-i-nuzuli* (the downward journey); *sair-min-Allah* (journey from God); *sair-ma-Allah* (journey with God), *sair-bi-Allah* (journey by God), *sair-i-rajui* (the return).

When the seeker has completed the circle of the spiritual journey and returns to 'B' which was the starting point, the following terms are used:

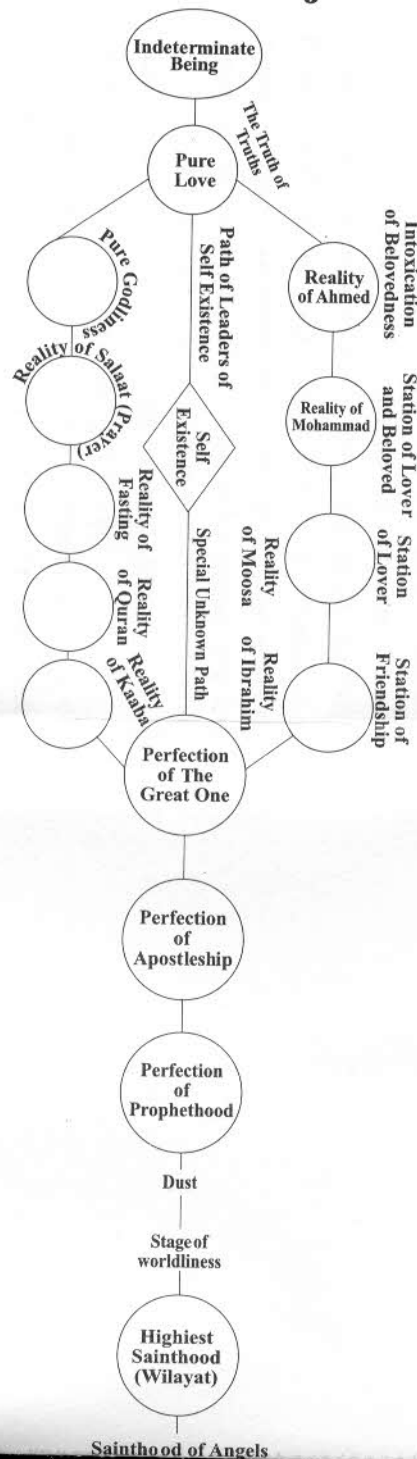
*Nihaayat* (the end); *sahw* (sobriety); *sahw-ba'dal-mahw* (sobriety after absorption); *tamkeen* (steadfastness); *takmeel* (completion); *abdiyyat* (slavery); *aboodiat* (state of servitude); *insaan* (man); *insaan-i-kaamil* (the perfect man); *baqa* (subsisting in God); *baqa-ba'dal-fana* (subsistence after annihilation); *baqa-bi-Allah* (living with God); *jama-al-jama* (union in union); *farg-ba'adal-jama* (separation after union); *farg-i-saani* (the second separation); and *sahw-i-saani* (the second sobriety).

The *Naqshbandiah Mujaddidiyah Silsilah* follow a different method for the completion of the spiritual journey. Since the purpose of this book is not to direct anyone towards completion of *sulook*, but merely provide an understanding of the terms, the following chart of *Sulook-e-Mujaddidiya* is considered adequate to clarify the terms used.

The following eleven terms are normally used by the exalted *mashaikh* of the *Naqshbandiyyah Silsila*.

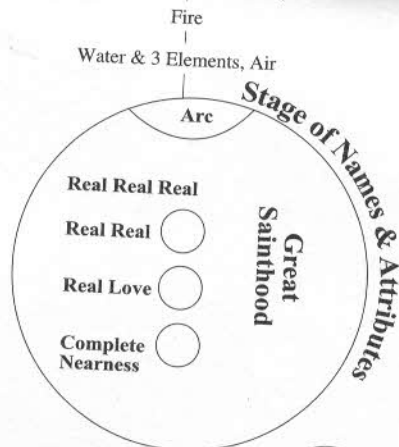
1. **Hosh dar dam:** Every breath should be in the remembrance of Allah. Forgetfulness should be meticulously avoided. One must always be mentally alert and watchful over one's internal spiritual condition. This exercise drives away wayward thoughts from the pilgrim.
2. **Nazar-bar-qadam:** (literally, eyes under the feet) The seeker should watch with utmost care where he places his feet, so that his sight remains completely focused on the path. In the beginning, the mind follows the eye and the waywardness of sight results in waywardness of the mind. Keeping eyes fixed under the feet, so to speak, can also indicate accelerated speed on the path. It means, when the distance to the Divine Being is shortened and the seeker rises above self-absorption, he should immediately leap forward as far as his sight reaches and place his feet there firmly.
3. **Safar-dar-watan:** When the seeker proceeds from one state of human nature to another i.e. to change one's vices into virtues, and acts upon the saying, **تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ** "Replace yourself with the Attributes of Allah". This is known as *safar-dar-watan*.
4. **Khilwat-dar-anjuman:** To be outwardly present with others but inwardly present with God. In all circumstances, to affix one's attention only on God.
5. **Yaad kard:** Remembrance (*zikr*) by the heart and by the tongue so that remembrance of God is constant and heedlessness is removed.
6. **Baaz gasht:** When the seeker is reciting the *Kalima Tayyaba* either verbally or silently, he should supplicate God in his heart each time, "O my Lord, You are my desire and Your pleasure is my desire. I have renounced this world and the

# Plan of Sulook-e-Mujaddidiya





Sainthood of Angels



Sainthood of Prophets

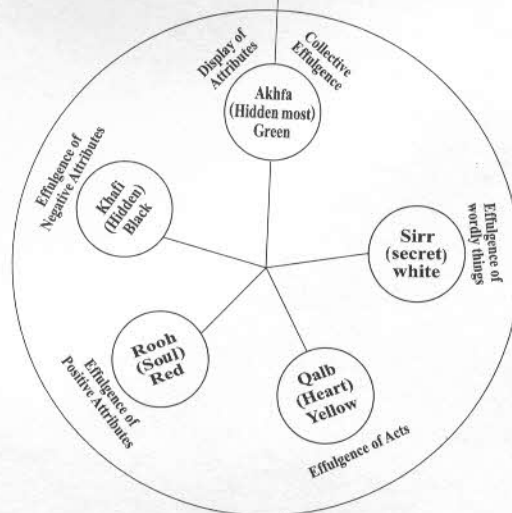
Cutting  
Sword

Nafs  
Self

Lesser  
Sainthood

Stage of Display of  
Names & Attributes

Sainthood of Saints



Hereafter for Your sake. Bestow Your favour on me and grant me Your Vision." This supplication is extremely important in this *ziker*, and should not be neglected.

7. **Nigah daasht:** Guarding thoughts which are other than God. For instance, the seeker must be careful while reciting the *Kalimah Tayyaba* a hundred times in one breath to not once let his mind wander. Instead, to forget Names and Attributes and fix his attention on the Pure Essence '*Ahadiyat-e-Mujarrawa*' and the Beyond of the Beyond *Wara-ul-Wara*.
8. **Yaad daasht:** To remain earnestly attentive to the Almighty Allah every moment and under all circumstances. Some interpret this to mean to be in the presence of the Pure Essence without any veils. Those who have attained this station, say that '*Yaad daasht*' means the heart of the seeker is dominated by the vision of Reality due to his intense love for the Divine Being. This is also called *mushaidah* (vision). This blessing cannot be attained without total *fana* (complete annihilation) and perfect *baqa* (living in God).
9. **Waqoof-e-zamani:** The seeker must constantly be aware of his states. If he is in a state of obedience then he should express his gratitude and if he is in a state of disobedience, he should seek forgiveness. Or in *ziker* of '*pas anfaas*' (breathing exercise) be watchful of his state of heedlessness or attentiveness. He should keep watch over his states of contraction (*qabz*) and expansion (*bast*), be grateful when the occasion demands gratitude and seek forgiveness when pardon is needed. This is also called self-accountability.
10. **Waqoof-e-adadi:** In the *ziker* of '*nafi-isbaat*' (negation and affirmation) the seeker should keep count of his recitations in odd numbers, in the knowledge that Allah is One and prefers odd numbers. This way of counting is especially helpful in dispelling stray thoughts and establishing concentration.

11. **Waqoof-e-qalbi:** Constant awareness and engagement of the heart with the Divine Beloved, in such a way that His Presence dominates the heart and it is completely dissociated from everything other-than-God. During *zikr* it is of paramount importance to establish this connection and this awareness and presence, otherwise the *zikr* is not effective.

It is incumbent upon the seeker (*salik*) to advance without break. To stop is harmful and to retreat is suicidal for *sulook*. A *salik* is he who progresses every moment.

A *vaqif* is one who halts on the way and his progress has stopped. A *salik* who halts will regress and his spiritual progress shall stop. Such a condition is termed as '*jamood*' (inaction) or *haalat-e-jamoodi* (state of inaction). A '*raajey*' is one who retreats. This retraction (*raj'at*) if not treated immediately, results in hopelessness.

The spiritual journey of ascent and descent of the perfect seeker is continuous like the two ends of a compass. He is in a state where the veils of multiplicity are lifted continuously. He beholds multiplicity (*kathrat*) in Oneness (*Wahdat*) and Oneness in multiplicity.

A ruined seeker is he who is trapped in *majaaz* (worldly pastimes) in the initial stage of his journey.

A seeker firmly attached to the path (*waasil-ul-masaalik*) is one who is dominated by Reality right from the beginning, and who has purified his heart of all idols of *majaaz* (the world). He is a seeker, who passes all stations of the spiritual journey by experiencing the actual spiritual states and not by mere theoretical knowledge.



## **Shaikh** (Spiritual guide)

A spiritual guide; a leader; a teacher, is he who is able to train the seeker (*salik*) through his knowledge, spirituality, mediation, influence, blessings and grace, and to lead the seeker to union with God. By virtue of being a guide, he is also the deputy of the Holy Prophet and furthers the mission that the Holy Prophet started in his lifetime. He is the holder of authority from Allah, the Most Exalted, in both the phenomenal world as well as in the spiritual world of angels. The status of a *Shaikh* is higher than the status of a *wali* (friend of God).

A *Shaikh* has the power to perform miracles. His miracles are of two kinds: (i) miracles in Divine matters; (*karaamat-fi-Allah*) which relate to relationships between God and man. These miracles are hidden from others. (ii) miracles concerning creation which affect human beings. (*karaamat-fil-khalq*). This again has two categories:

- (a) *Tassaruf-fil-khalq* (influence on creation).
- (b) *Izhaar-e-kharq-e-aadaat* (display of supernatural powers).

**Tassaruf-fil-khalq:-** is influence which is beneficial and useful for the spiritual aspirants and through it the reformation of their hearts, conduct, habits and character. The work of reformation and spiritual

evolution is gradual and imperceptible therefore it is not immediately apparent to people.

***Izhaar-e-kbarq-e-aadaat:-*** Supernatural feats are immediately apparent, these are not beneficial in spiritual guidance and in the search for Truth. Except when those witnessing the *Shaikh's* miracles are spiritually influenced and remain attached to him, so that he can guide them to Allah.

*Shaikhs* are of three categories:

- (i) *Shaikh-i-kaamil* (a perfect guide) is perfect in himself, but cannot take others to perfection. Nevertheless he can initiate the seekers (*saliks*) on the Sufi path.
- (ii) *Shaikh-i-mukammal* (an accomplished guide). He himself is perfect and takes others to perfection. He is dominant over his spiritual states (*abul-haal*).
- (iii) *Shaikh-i-akmal* (a peerless guide). He is as capable as the *Shaikh-i-mukammal* and can take others to perfection, but does not do so, because he is overwhelmed by his own spiritual states, and cannot spare himself to focus attention on others.

## ***Shariat, Tareeqat, Haqiqat* (Inner and Outer Injunctions)**

*Shariat* is the outer code of injunctions and prohibitions, further details are explained in books of jurisprudence.

*Tareeqat* is the way of the seekers. A refinement of manners; to change vices into virtues. This is also called the 'inward journey' (*safar-dar-watan*).

*Haqiqat* is the manifestation of Unity of Being. The Reality of the Essence without veils of manifestations.

*Haqiqat* is the essence or the marrow, and *shariat* is its crust or skin. *Tareeqat* is the bridge between *shariat* and *haqiqat*. The kernel of *haqiqat* without the skin of *shariat* and *tareeqat* does not achieve fruition and may be in jeopardy. In other words, *shariat* is the prescription, and *tareeqat* is its correct application. For example, preparing it in the right way and using it at the right time keeping in mind the restrictions and abstaining from that which is forbidden during its use. *Haqiqat* is the outcome of the correct usage of the prescription.





## Qalb (Heart)

Literally *qalb* means the heart and the intellect or the central core of a large body. In the various phases (mansions) of the moon (waxing and waning), one stage has been called *qalb*. In Sufi terminology the *qalb* is a bright essence separate from matter, between the human soul and the human self. Human-ness depends on the heart (*qalb*). Philosophers call it the rational self, (*nafs-e-natiqa*). The human soul is its interior and the animal soul is its exterior. The animal soul divides the *qalb* and body of man. In the Quranic verse:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (النور: ٢٣: ٣٥)

Allah is the Light of the heavens and of the earth. (Al-Noor, 24:35)

The human body has been likened to a niche, the human heart to the glass, the human spirit to the lamp and the human self to the blessed olive tree.

The heart (*qalb*) of man is the Throne of God wherein He manifests His Essence. The Divine Name, *Rahman* (Compassionate) holds sway over it. The human *qalb* is the centre of Divine secrets, it encompasses all the realities and created orders in the different circles of existence. The heart (*qalb*) of everything is its summary.

The human heart represents the Divine Light of God, its one flash is the essence of all created things and all beings in the Cosmos. One of the characteristics of the human heart is its ability to immediately accept change. This is because, the heart is the pivot around which all Divine Names and Attributes revolve. Whenever the heart is attentive towards a particular Divine Name or Attribute, it conforms to it. In quick succession, different Divine Names imprint themselves on the heart. The Divine Names and Divine Attributes are like moulds for the human heart.

One reason for its being called *qalb* is that it keeps turning towards its origin, from this world to the Hereafter. Its point of vision changes from creation to Reality.

Another reason is that the *qalb* abides by the nature bestowed on it by Allah Almighty by which all its affairs are guided. The Divine Names and Attributes ingrained in its nature cast their influence within the body at will.

Another significance of the *qalb* is that it is a mirror for the realities of all creation, the changes in the Cosmos are reflected and imprinted on the human heart. Some consider the Cosmos to be the mirror of the human heart, because the *qalb* (heart) is the root of creation and the Cosmos is its ramification. Allah, the Most Exalted, says:

مَا وَسَعَنِي أَرْضِي وَلَا سَمَائِي وَوَسَعَنِي قَلْبُ عَبْدِي الْمُؤْمِنِ

My earth and My skies have failed to contain Me;  
but the heart of My faithful slave can contain Me

Allah Almighty expands the *qalb* through the Power of His Divine Essence. This expansion is of three kinds: -

### 1. Expanse of knowledge

This is gnosis or knowledge of the Divine Essence. There is nothing in creation more capable of understanding Allah, the Most Exalted in all His Dimensions like the human heart.

### 2. Expanse of vision

This is a spiritual unveiling by which the human heart becomes aware of the Graces of Divine Beauty. No creation except the human heart is capable of savouring the intimacy of the Divine Names and Divine Attributes.

### 3. Expanse of vicegerency

In Allah's realm, man has vicegerency of Allah, the Most Exalted, therefore has attained vast influence over objects of creation. This capacity belongs to the spiritual elite (*mohaqqiqeen*). It is gained when their selves are lost in the Divine Self, their attributes are lost in the Divine Attributes, when their entities are lost in the Divine Entity and their essence is lost in the Divine Essence – to the point that the domination of duality disappears completely.

*Israfeel* (one of the archangels) was born from the radiance of the *qalb* of the Holy Prophet and, as such, is strongest and nearest of all angels to Allah, the Most Exalted, and has been granted the power to alternate the Cosmos from life to death and from death back to life again.

The human heart is revered more than the Divine Throne. There is comprehensiveness (*jami'iyat*) in the Divine Name 'Rahmaan' (Merciful). This Name is the fountainhead of Divine Effulgence. In the phenomenal world the Divine Throne is the manifestation of *Rahmaan*. As such, the plane of *Rahmaan* in the Cosmos is the Divine Throne and its plane in the world of souls is the human heart. But the manifestations of the Name, *Rahmaan* are greater on the human heart than on the Throne (*Arsh*), because the heart is a buffer between the seen and the unseen, and has the

strength to contain both. The *Arsh* is capable of containing commands connected with the phenomenal world alone. The *qalb* has the same relationship to the *Arsh*, as the centre has to the circumference. The movement of the Divine Throne (*Arsh*) is along the circumference whereas the movement of the *qalb* is on the pivot (circle's centre). The Divine Throne continuously circumambulates the heart of the gnostic. The orbits of the firmament (*aflak*) indicate in reality the gnostics: people of vision and people of perception.

در حقیقت دال که دل شد جام جم      می نماید اندر او هر بیش و کم  
دل بود مرآت ذات ذوالجلال      در دل صافی نماید حق فی جمال  
حق نه گنج در زمین و آسمان      در دل مومن بگنجد این و آن  
مظهر شان الهی دل بود      مظهر شانش کماهی دل بود

Know for certain that the human heart in its Reality is the cup of Jamshed (which revealed the entire Cosmos).

In the heart, every thing large and small is visible.

The human heart is a mirror for the Glorious Lord;

God displays His Beauties in the purified heart.

The Reality (of God) cannot be contained in the expanse of the heavens and earth;

Of course in the human heart of a true believer it is thoroughly contained.

The human heart (when purified) is a manifestation of the glories of God;

The best venue for the manifestation of Divine glories is the human heart.

There are three ailments of the *qalb*, which must be avoided:

1. **Hadees-e-nafs:** Talk to one's *qalb* intentionally.
2. **Khatrah:** Aimless thoughts passing through the heart.
3. **Nazar-ba-ghair:** Eyeing forbidden things. This habit is due to excessive worldly knowledge.

## Qalam (The First Determination)

*Aql-i-Anwal* (Prime Intellect) and *Qalam-i-Aalaa* (the Exalted Pen) are actually two terms of a single Reality (*Noor*). When referred to from the human viewpoint it is called Prime Intellect (*Aql-i-Anwal*), and when in reference to Allah, it is called the Exalted Pen (*Qalam-i-Aalaa*). Archangel Gabriel was created from *Aql-i-Anwal*, originally the radiance of Muhammad (s) (*Noor-e-Muhammadi*) and given the name *Rooh-ul-Amin*. He is so named because he is entrusted with the great Treasure of Divine Knowledge. When this same Light is attributed to a perfect man, he is given the epithet of *Rooh-i-Muhammadi*. The *Qalam-i-Aalaa*, the *Aql-i-Anwal* and the *Rooh-i-Muhammadi* are interpreted as '*Johar-i-Fard*' (The Unmatched Essence). Among the manifestations of creation, the very first distinct determinations<sup>1</sup> are called *Qalam-e-Aalaa* (The Exalted Pen).

The Divine Knowledge embeds an undefined determination of creation. This undefined determination initially manifests on the Divine Throne (*Arsh*) wherefrom it is transferred in some detail onto the Divine Footstool (*Kursi*). At this point it adopts a distinct form in the Exalted Pen as opposed to its earlier appearance, when it was unevident. When it comes into the Exalted Pen, this determination becomes distinct from the Divine Being. The patterns contained within the Exalted Pen descend onto the Preserved Tablet like the human intellect imprints images of its preference on the human self. The abode of intelligence is the Exalted Pen and the abode of the rational self (*nafs*) is the soul. The images of thought that are found in the rational self (*nafs*), bound by the rules of intellect are like forms of existence already written on the Preserved Tablet.

It is through the Exalted Pen that summarized Knowledge

acquires detail. It is compared to the letters of the alphabet that are present in the ink-pot, undefined and brief. The alphabets cannot be discerned in the liquid condition, one from another, but when they are transferred through the pen onto paper, it presents detailed knowledge about them. Similarly the human sperm, which is the very substance of mankind, so long as it is within the father, keeps the human form undefined and summarized. But when it is transferred to the receptacle of the mother's womb, it assumes a detailed form and shape. The Cosmic Soul, through the Exalted Pen inscribed the letter of '*meem*' (M) as a determination on the blessed name '*Muhammad*' (s) (the Holy Prophet), and changed the abridged knowledge into detail.

محمد ﷺ کش قلم چوں نامور ساخت زمیش حلقہ طوق کمر ساخت (جانی)

When Allah wrote the name Muhammed with His  
Pen (on the Guarded Tablet)

With the curve of the letter *meem* He lent beauty to  
his form. (Jami)

## Qiamat-e-Kubra (The Great Doomsday)

When the wealth of influences and the sway of the Divine names and Divine attributes will be withdrawn from the phenomenal world. All veils will shatter. Descents of the Absolute Being shall stop and determinations will be nullified. کُلُّ شَيْءٍ يَرْجِعُ إِلَىٰ أَصْلِهِ  
"Everything will be returning to its origin," shall commence and come into effect. Allah Almighty will appear in the Reality of

<sup>1</sup>. Self Realisation of God Almighty. See also Descents, Pg. 160



Oneness. That will be the great Doomsday (*Qiyamat-e-Kubra*). On that day, everything shall appear in its true reality and truth will become distinct from falsehood.

وَتَفْخَعُ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ  
فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ (الزمر ٣٩: ٦٨)

The Trumpet shall be sounded and all who are in heaven and earth shall fall down fainting, except those that shall be spared by Allah (*Al-Zumar*, 39:68)

The exception “those that shall be spared by Allah” will be applicable to those who have already passed through the experience of Doomsday and have previously been united with their Reality.

The taste of death by everyone even by the Angel of Death indicates that Divine Effulgence creating determinations shall have ceased.

لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ  
(المؤمن ٣٠: ١٦)

For Whom is the Ruling Authority today? For Allah (alone) who is One and Most Dominating (*Al-Momin*, 40:16)

This points towards the establishment of the rule of the Oneness (*Abadiyat*).

ک

## Kashf (Vision of the unseen)

According to the dictionary, *kashf* means the lifting of veils. In Sufi terminology, the term stands for unveiling of unseen realities revealing true spiritual meanings, vision and perceptions of Truth beyond the screens of determinations. *Kashf* is of two kinds: (i) Revealing of the forms or bodies (*kashf-e-su'vari*) (ii) Revealing of realities and meanings (*kashf-e-ma'anwi*).

### Kashf-e Su'vari

The lesser grade of *kashf-e-su'vari* is when, what the person sees in dreams is actually experienced in his wakeful state. In *kashf-e-su'vari*, the five bodily senses perceive forms in the world of similitude (*aalam-e-misaal*). This perception is actual beholding as people gifted with *kashf* see spiritual lights and incarnated spirits. At times the perception is through hearing, as the Holy Prophet heard Divine Revelations (*wahy*) as continuous speech wrapped in the sound of bells or humming of bees. At times his *kashf* was in the form of Divine perfumes and the fragrance of Providence, which could be inhaled. As has been narrated in a tradition (*hadis*), “In the days of your time, Allah, the Most Exalted, sends many a scented whiff and fragrance. You should be alert about them and not miss them, and ask (me) about them”. The Holy Prophet himself said, “I feel the



perfumed breeze of the Merciful (*Nafs-e-Rahmaani*) from the direction of Yemen.” At times *kashf* is the touch of two lights or two bodies. As *Hazrat* Abdul Rahmaan Bin Auf narrates on the authority of *Hazrat* Ayesha Siddeeqa, that the Holy Prophet said: “I saw Allah, the Most Exalted, in a fine and beautiful Form and He said to me: “Muhammad! What is the dispute among the celestial angels?” I twice said: رَبِّ أَنْتَ أَعْلَمُ “My Lord! You know best”. Then Allah, the Most Exalted placed His Palm between my two shoulders and I felt the coolness of His Hand in my breast. Thereafter I became aware of everything in the heavens and the earth. Then the Holy Prophet recited the following verse:

Thus did We show Abraham the Kingdom of the Heavens and the Earth, that he might be of those possessing certainty (*Al-An'am*, 6:75)

وَكَذَلِكَ بَرَّيْنَا إِبْرَاهِيمَ لَمَّا كُنْتُ السَّمَوَاتِ  
وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ  
(الأنعام ٦: ٧٥)

At times, *kashf* is in the form of a flavour. A person sees and eats many kinds of food and then he grasps their hidden realities. The Holy Prophet said,

“I saw myself drinking milk which appeared to flow from my finger-nails; I gave the overflow to Umar. I interpreted it (milk) as knowledge.”

At times various forms of *kashf* take place together, all inter-twined. All such forms of *kashf* are reflections of the Divine Names. Since vision is an effulgence of the Divine Name, *Baseer*, hearing is an effulgence of the Divine Name, *Samee* and the like. All these effulgences are from the seat of the Divine Name, *Aleem* (the Knower). That means, the blessings of the Divine Name *Aleem* received through *Baseer* (the one who Sees) are vision and beholding, and through *Samee* (the Hearer), they are hearing and so forth.

*Kashf-e-Koni* which is a form of *kashf-e-su'vari* means a kind of *kashf* whereby information is disclosed about the temporal unseen. For the anti-*shariat* people such *kashf* becomes a spurious form of miracle. Fraudulent monks and Hindu ascetics attain the power of such spurious miracles by spiritual strivings and effort. True spiritual pilgrims pay no attention to such things, their endeavour is for the sublime, they do not limit themselves to temporal matters nor waste valuable time in the discovery of such useless powers. They concentrate effort and attention on matters connected with Realities and the Hereafter. Pilgrims who are foremost and high in calibre, do not pay any attention even to matters connected with the Hereafter. Their sole purpose is to get annihilated in the Divine Essence and then to attain *baga billah* (subsistence in Allah). These are the gnostics united with Truth and proven followers of Unitarianism (*Wahdat-al-Wajood*). They remain united with the Divine Essence and look upon every manifestation in all the worlds as nothing but a manifestation of God.

ہرچہ آید در نظر غیر تو نیست  
یا توئی یا بوی تو یا خوے تو (خرقہ)

Whatever strikes our eyes is nothing but Thy manifestation;  
It is either Thy Glory, or Thy Perfume or Thy Nature. (Khusrau)

Duality and otherness is erased, they do not see anything as other than God. They behold the effulgence of Divine Glory in everything and they also realise the status of everything in the phenomenal world. For such people revelation (*kashf*) cannot be a spurious miracle (*istidraaj*). Spurious miracles are for those who are remote from Allah, the Most Exalted. They are content with lowly worthless attainments. They make such things a springboard for worldly position and power.

There are degrees in revelations (*mukaashifaat*). Some revelations

are in forms while others reveal pure meanings. Some are an admixture of form and reality. For the gnostics, veils are lifted according to their status. For some the veils are lifted partially and for some the veils are lifted completely.

The highest in spiritual discernment is a mystic who is able to see the objects of Divine knowledge (*Aayaan-e-saabitah*) in the Divine Essence. Next in rank is the mystic who can see the defined identities (*Aayaan-e-saabitah*) in the Prime Intellect or other intellects. Following him is the mystic who can look into the Guarded Tablet (*Laub-e-Mahfooz*) and other essences. Next to him is the mystic who can see in the 'Book of Standing Realities and Expunged Realities' (*Kitab-e-Mahw-o-Isbaat*). Then there are mystics who can see the celestial souls, the Divine Throne, the Divine footstool, the firmaments, the elements of matter and their compounds in similar other Divine books.

The 'Revelation by hearing' ranks highest in which direct Speech of God is heard, as was done by our Holy Prophet in the 'Ascension' (*Meiraj*) and on those occasions which are referred to in the following tradition:

I have with Almighty Allah a special time that no angel of the highest rank and no prophet of the rank of apostle can possess.

لِي مَعَ اللَّهِ وَقْتُ لَا يَسْغُنِي فِيهِ مَلَكٌ مُقَرَّبٌ  
وَلَا نَبِيٌّ مُرْسَلٌ۔

Furthermore there is the instance of *Hazrat* Musa (Moses) who heard direct Speech of the Mighty Lord. The secondary stage in order of rank is Divine Speech of the Holy *Quran*, heard through the agency of Gabriel, as our Holy Prophet did. Then in descending order, Divine Speech is heard through the Prime Intellect or the other intellects, by the Cosmic Soul, via the Celestial angels or the angels on the earth. Through these various other stages can be conjectured.

In such spiritual revelations (*mukaashifaat*), the origins and treasury is in the human heart (*qalb*) and the senses of the heart. The human heart (*qalb*) is equipped with attributes of hearing, seeing and many other senses as has been stated by Almighty God in the Holy Quran:

It is not the eyes, but the hearts in the breasts, that are blind. (*Al-Hajj*, 22:46)

فَأَنَّهُمْ لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى  
الْقُلُوبُ النَّبِيُّ فِي الضُّلُومِ (الحج ٢٢: ٢٦)

He also states,

Their hearts and their ears hath God sealed up; and over their eyes is a covering. For them, a severe chastisement! (*Al-Baqara*, 2:7)

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى  
أَبْصَارِهِمْ عِشَادٌ (البقرة ٢: ٧)

The spiritual senses rooted in the heart are the origins of the visible physical senses. When veils are lifted, the root and the ramifications join to become one. Then both senses (the spiritual and the physical) become inter-changeable with the soul, employing both these senses. This is possible because the spiritual and physical senses are united in the soul as all the cosmic realities merge in the Prime Intellect.

In the beginning of the spiritual journey (*sulook*), revelations (*mukaashifaat*) appear as fixed thought. Then gradually as and when the ability grows, the revelations are transferred to the world of similitude, the *salik* becomes acquainted with the characteristics of the elements and then with characteristics of the heavens. He progresses till his spirit reaches the The Preserved Tablet (*Laub-e-Mahfooz*) and to the (*Aql-e-Awwal*). Then he is made aware of Divine Knowledge where he is given insight into the defined identities (*Aayaan-e-Saabitah*) as much as the Divine Wisdom permits.

Nought of His knowledge  
shall they grasp, save what He  
willeth. (Al-Baqara, 2:255)

وَلَا يَحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ  
(البقرة ٢: ٢٥٥)

This is the most superior spiritual flight for man, towards the Omnipresence beyond which is the Grades of Divine Essence. When the effulgence of Divine Essence graces a man, he is freed from all else.

### Kashf-e-Maanwi

*Kashf-e-maanwi* is revelation of pure realities, free of forms. This revelation is gained from reflection of the Divine Names *Aleem* and *Hakeem* (The Knower and the Wise). In this *kashf*, hidden meanings and veiled realities appear suddenly. There are grades following these. In the first grade the meanings appear in the faculty of thought without arrangement or introduction. The intellect moves from meanings to its origins. Then these meanings appear in the faculty of intellect and make use of preliminaries and presumptions. There is a special force in the soul, called *Noor-e-Quds*, (Pure Light), it has no relationship with the human body. The revelation of realities (*kashf-e-maanwi*) happen because of the light of this *Noor*. Since the faculty of thought is connected to the body, it acts as veil for the *Noor-e-Quds*, preventing sight of the electric flash of hidden realities.

*Futooh* (revelations) are of two types:

- i. Revelation on the *nafs* (animal soul).
- ii. Revelation on the soul.

In revelation on the *nafs* (animal soul), knowledge is acquired by reasoning and through books.

Revelation on the soul is knowledge acquired by intuition, and not reasoning or books.

When realities (*kashf-e-maanwi*) are revealed by the light of *Noor-e-*

*Quds*, it descends on the heart; this is called '*ilhaam*'. These hidden meanings are termed *ilhaam* and if pure spirits or *aayaan-e-saabitah* are revealed, then these are called vision (*mushaidah*) of the heart. If revealed in the human soul, this is called vision of the soul. This vision is like the sun that brightens both the sky and the earth i.e. the spirit and the body. *Noor-e-Quds* has the capacity to capture unseen realities from the Divine Name '*Allah-o-Aleem*' directly in accordance with its personal capability. It passes on its spiritual inspiration (*faizqaan*) to the heart and the physical and spiritual faculties. As there are differences in the grades of mystical achievements, there are also differences in the qualities and grades of *kashf*: their quality, gist, detail, expanse, limitations, ambiguity and expression.

A *kashf* is never false although it can be misinterpreted.

The purpose of *kashf* is to inform its recipient about specific matters. It does not admit full and complete information. On this account, the Holy Prophet was asked to say:

I do not know what will be done  
with me or you. (Al-Ahqaf, 46:9)

مَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ  
(الاحقاف ٩: ٤٦)

Meaning that, explain the realities of veils so that no doubt remains. (Regarding the fact that total knowledge is with God alone).

### Kursi (Divine Footstool)

Effulgence of all Attributes of Action. Manifestation of the Divine Powers. The domain wherefrom injunctions and prohibitions are issued. The first merciful glance of Divine Reality towards the manifestation of the reality of creation.

'*Qadamain*' is close to '*Kursi*' because non-existence (*adm*) and



creation (*ejjad*), destruction and survival, lowering and exalting, honour and disgrace, profit and loss, union and separation - all the opposite Attributes are manifested in detail in the '*Kursi*'. Divine Command becomes manifest in the Cosmos from this domain.

The *Qalam* (Pen) is the domain of Divine decrees. The *Lauh-e-Mahfooz* (Preserved Tablet) is the domain for collection and scribing of the Divine decrees. The Footstool (*Kursi*) is the domain for disposal and separation of one from another of Divine decrees.

وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۖ (القرة: ٢: ٢٥٥)

His Footstool (*Kursi*) reacheth over the Heavens  
and the Earth. (*Al-Baqara*, 2:255)

The vastness is of two kinds: (i) vastness by Divine decree. (ii) vastness of creation. Thus, *Kursi* is the name for the contained Cosmos.



## *Meiraj* (Ascension)

To rise above which is besides Allah, the Most Exalted, hence Prayer (*namaz*) is an ascension (*meiraj*) for the pious (*momin*) because in prayer he is before his Lord and nothing interferes and comes in between. The ascension (*meiraj*) of everyone is in accordance with his capabilities. The *meiraj* of the pious (*momins*) is according to their spiritual status, the *meiraj* of saints is according to their spiritual states, and the *meiraj* of prophets is according to their exalted status. The *meiraj* of the Holy Prophet is in accordance with his glory, greatness and rank.

## *Moraqibah* (Meditation)

To watch that the heart does not stray. To guard the thought of God in the heart. To concentrate the heart toward Allah by suppressing ones own knowledge, to gain the blessing of Divine knowledge through Divine inspiration.





## Nafs (Self)

The essence of the self is called its *nafs*. The reality of *nafs* is the soul and the reality of the soul is the Divine Reality. God created the *nafs* of the Holy Prophet from His Own *Nafs*. He then created the essence of Adam patterned on the *nafs* of the Holy Prophet. On account of this subtle spiritual sense (*latifa-e-nafs*) that Adam, despite being warned, ate the forbidden fruit. The *nafs* is created from the Essence of Sovereignty, and the spirit of Sovereignty will not be forbidden. This bewildered the *nafs*. It had relied on its own being, when it was duty bound to rely on the Divine injunction. It did not comprehend that to act on the exigency of nature creates darkness in the soul and he who acts thus, becomes wretched. The *nafs* also did not comprehend that it is against the Majesty of Sovereignty to bring about things that create wretchedness. Inclinations that cause darkness of nature, are disobedience, and inclinations which inspire spiritual light, are called obedience. Defiance results in the disobedient natures being pushed downwards. Expelled from Divine nearness into physical existence, in itself is a downward descent.

If knowledge acquired by man through his own effort was relinquished and replaced by faith on Divine enlightenment, and the faith is unshakable, it would result in his good fortune; the opposite path would result in misery. The ruin of individuals and nations is the

result of confusion of these precepts and deceptions of the *nafs*.

In man, *nafs* is one subtle sense (*latifu*) from among the six subtle senses (*lataife sitta*) and according to the Sufis, is located near the navel.

When it is clear that the *nafs* is a ray from the Domain of Sovereignty, it should also be understood that descending to the determination of man, the beam is contained in a relative existence. Deliverance from this confinement, searching and striving to return to the fountainhead of all Origin would be a source of good fortune. Conversely, affinity with this captivity and rejection of the Origin would be wretchedness.

The *nafs*, which is surrounded by darkness of its elemental nature and infernal habits is called *nafs-e-amaara* (the disobedient self).

Man's *nafs* is prone to evil  
(Sura Yusuf, 12:53)

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ  
(يوسف ١٢: ٥٣)

When the *nafs* begins to emerge from its lowliness through spiritual exercises and strivings, then flashes of guidance cast their light on it from time to time, it then begins to realize its waywardness and deviation from the straight path. It wants to run away from sin, and every act of disobedience makes it remorseful. This is called *nafs-e-lanwaama*, (the reproachful soul). God says:

I swear by the self accusing soul  
(Al-Qiyamat, 75:2)

وَلَا أَقْسَمُ بِالنَّفْسِ الْوَائِمَةِ  
(القيامة ٧٥: ٢)

When this skill becomes established in the *nafs* and it attains lofty grades of reformation and refinement, it is then called *nafs-e-mut'mainna* (the soul at peace), and it is addressed thus:

Oh thou soul which art at rest, Return  
to thy Lord, pleased, and pleasing

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي

Him: Enter thou among My servants,  
and enter thou My Paradise.

(*Al-Fajr*, 89: 27-30)

إِلَىٰ رَبِّكَ رَاضِيَةً مُّخِضَةً  
عَبْدِي هُوَ أَدْنَىٰ مِنِّي  
(الفجر: ٨٩: ٢٧-٣٠)

Now the question remains, how does one acquire the serene soul (*nafs-e-mut'mainna*)? The Quran gives guidance and clearly states:

Verily in the remembrance of Allah  
do hearts find rest! (*Al-R'ad*, 13:28)

الَّذِينَ ذَكَرُوا اللَّهَ تَجِدُونَ قُلُوبَهُمْ  
رَاحَةً  
(الرعد: ٢٨: ١٣)

In Sufi terminology, the top half of the human body is called the angelic body (*jism-e-malkooti*) and the lower half, the beastly body (*jism-e-nafsaani*). But when the refinement of the *nafs* is duly gained, the entire body assumes unity of form.

**Iblees (Satan)** manifests through the fierce and straying aspects of *nafs* and through the *nafs* he attains success over man. Devils are offspring of *Iblees*. When *Iblees* subdued his intrinsic nature and married the lusty fires of his heart with the world of beastiality, satanic humans and genies (*jinn*s) were born. Compared to the genie devils, human devils proved to be significantly more powerful and dangerous.

The existence of *Iblees* has ninety-nine manifestations plus countless variations. Seven of them are the principal manifestations opposed to the Seven Mother Names of God, and there is a unique point of reflection in this for those who have insight. The seven manifestations are as under:

1. The world and all it contains (*duniya*): *Iblees* manifests over the unbelievers and polytheists in this.
2. Temperament, lust and gratification (*Tabiyyat-o-shahwat-o-lazizat*): in this manifestation he appears over the Muslims.
3. Vanity (*Ujab*): In this manifestation he appears over the pious. They are pleased by their own deeds. They are un-

moved by advice from others. Because their deeds are virtuous, this perception of the loftiness of their virtues initiates a curtailment in their deeds. Gradually, they become embroiled in insolence, distrust, backbiting, sinfulness and impiety.

4. Sanctimony (*Riya*): He descends upon the devout and the ascetics. He inculcates in their hearts that "Your deeds are virtuous; you should display them, so people may follow you and by becoming your devotees, to seek guidance." Gradually he corrupts their intentions and they are ruined.
5. Knowledge (*Ilm*): Here he appears before the scholars. *Iblees* gains success over the scholars more quickly and more easily than over the ignorant. He swears that it is easier for him to seduce a thousand scholars, firm in faith than a single ignorant man.
6. Habits and desire for ease (*Aadat aur talab-e-raahat*): In this he appears before the true disciples. He makes them weary of excessive worship so that they may revert and be arrested in the darkness of their old ways.
7. Fields of Divine Knowledge (*maarif-e-Illahiya*): Here he appears before the righteous, the saints and the gnostics. *Iblees* appears before every humble and exalted person until death. He creates confusion over beliefs, revelations and perceptions. Those who are close to Divinity recognize his cunning and remain completely protected from his influence. In fact, these peoples' recognition of his guile becomes the foundation for their further progress.

*Iblees* possesses the following tools to mislead mankind.

1. Apathy and indifference: This is his sword.
2. Lust: This is his arrow.
3. Affluence: This is his fort.

4. Ignorance: This is his steed.
5. Fun and frolic, drinking and idle gossip are his weapons.
6. Women: are his troupe. He does not possess a more formidable weapon than this.

In addition, *Iblees* chooses particular seasons and times for his attacks when his activities increase and his successes are greater. Among these timeframes is the night, time of anger, during recrimination and in a quarrel.

In leading people astray, *Iblees* is not bound by a specific approach, nor does he pursue a particular sin. He does not repeatedly drag anyone towards a vice. When he fails to trap man in some wickedness, he tries another. When he fails there, he attempts to ensnare man in a third sin. He continues to endeavor. His sole aim is to lead man astray in whatever way possible, and that man should become embroiled in wickedness, whatever that may be. Contrary to this, the *nafs* is extremely persistent and stubborn. If it relishes a craving it entrenches itself in it, and encircling man from all sides tries to lure him towards it. But, because man's essence is uncorrupted, repeated failures and the slightest encouragement and guidance can make him reform. This is something not instilled in *Iblees*'s nature.

**Nafs-e-Kulliyah:** (Universal Soul) This *nafs*, is universally governing. In creation, whatever exists between the heavens and the earth is under its control. Since it is the fountainhead of activity it is called the universal nature. The systems of requirements of this *nafs* are called universal expediency. The *nafs* of the elements in heavens, and the natures of the elements, and the *nafs* of the animal and vegetable kingdoms, are all organs of the universal soul. They all possess different dispositions. All are united in the *nafs-e-kulliyah*. This *nafs* pervades every visible and hidden entity and remains unchanged when forms change. Only the plan of the Planner brings

about changes in forms. When water changes to air and air changes into water, the universal soul remains constant in both forms. In one respect it is hidden and in another, apparent.

**Nafs-e-naatiqa:** The reality of the rational self (*nafs-e-naatiqa*) is also the Universal soul (*nafs-e-kulliyah*.)

**Nafs-ul-Amr:** (Essence of the Decree) this is the seat of all existence and images in God's Knowledge (*Ayaan-e-Saabitah*).

## Appendix

## The Grades of Being

Translated by Hazrat Shah Shaheedullah Faridi (ra)

**1. Being:** In the language of *tasawwuf*, Being always refers to the Being of God, the Highest. In Being, in respect of His being He, there is no relation to the duality of subjective and objective, or conceptual and actual. In the unconditional stage Being is confined neither to the absolute nor the limited. In this grade He is neither total nor partial; neither general nor particular, neither one (in the sense that anything is additional to His Essence) nor many. Here He is divested of all relationships and attributes, and this is the highest degree of all. 'Elevated in Degrees' (*Raafi-ud-Darajat*) refers to this grade. Yet He is absolute and limited, total and partial, general and particular, one and many, all of these without there occurring any change or difference in His essential Reality. **كَانَ اللَّهُ وَلَمْ يَكُنْ مَعَهُ شَيْئًا** (He was and there was nothing with Him or besides Him) and, (He is still the same as He was): **الآنَ كَمَا نَ**

In the philosophical sense He is neither essence nor substance: He is in being in Himself by Himself, and not by anything which is other than Him. He is Evident, and yet in His Essential Reality the most Hidden of all things. Nothing, be it internal or external, exists without Him; He encompasses all things Himself, they exist by Him, and He is their identity. He Himself makes His appearance in His grades, and displays Himself in knowledge and identity through His essences and forms. Thereupon it is He whose name becomes

'essential quality' **مَا هَيْتَ** and 'defined identities' **اَعْيَانِ ثَابِتَةٍ** and in every grade it is He whose names keeps changing. It is He who displays Himself in opposites, likes exist by Him, though (He is without like and without example) **لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ** His True Unity is not in comparison with multiplicity, and His nominal Unity, which is in comparison with multiplicity, is a reflection of His basic and essential Unity. He is pure Light. He is evident in His essence, and makes other than Himself evident, but His reality is not evident to His other General Being, i.e., that Being which is confined to the general, conceptual being, and actual beings are all shadows of Him.

Do you not look to your Lord, how He extends the shadow? (*Al-Furqan*, 25:45)

**أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ**  
(الفرقان ٢٥: ٢٥)

i.e., how He extends relative being over possibilities of being. He is evident in the garb of the Names and Qualities, and Hidden in His own created things. In the Greater Resurrection He will display Himself in His Real Unity, and will shatter the screen of determinations. The reply to "whose rule is it today?" will be "Allah's the One, the Overwhelming". In the lesser Resurrection, He will transfer Himself from the visible to the invisible world. He is first displayed in knowledge, then in identity, and there is nothing in Being except Him.

دَرَکُونِ وَمَکَانَ نِیْسَتِ عِیَاں جَزِیکَ نُورِ      ظاہر شدہ آں نور بانواعِ ظہور  
حق نور و متوَع ظہورش عالم      توحید ہمین است دگر وہم و غرور

There is nothing in existence except One Light;  
This Light displays itself in multiple modes;  
God is the Light, and the variegation of His appearances the world;  
This is the Doctrine of Unity, all else is fancy and deception. (Jami)



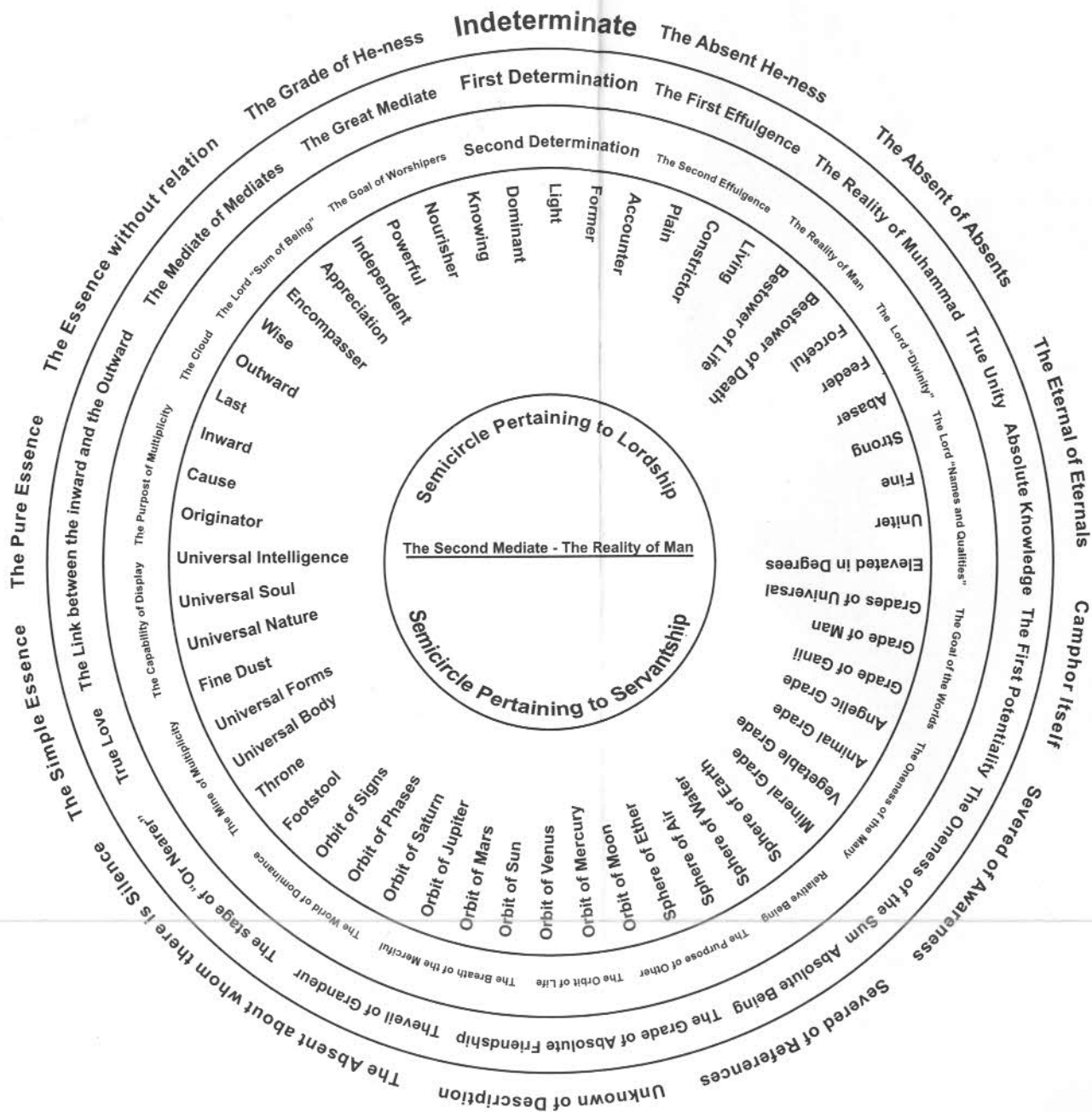
### Descents

The steps by which one by one Being has descended from the grade of "Beyond the Beyond" to adorn the spring-garden of the universe are called "descents". This is a special term and is used differently from its literal meaning. Literally "descent" means leaving a higher level and coming down to a lower one. For example if someone descends from the upper floor of a house to a lower one, this means that he is no longer on the upper floor but on the lower; he has left the first place and come down to another. He is absent from where he has come and present where he has arrived. But in *tasawwuf* "descents" do not mean this. Being is now what it was before. No change has taken place in Him whatsoever: **الآن كَمَانْ** (He is now what He was). All these changes are of perception (*shuhud*), and they are relative, be they in the realm of knowledge or of identities. When it is said that "all descents have taken place in perception and not in Being", it means that these descents are relative and not real.

### The Gradations of Existence

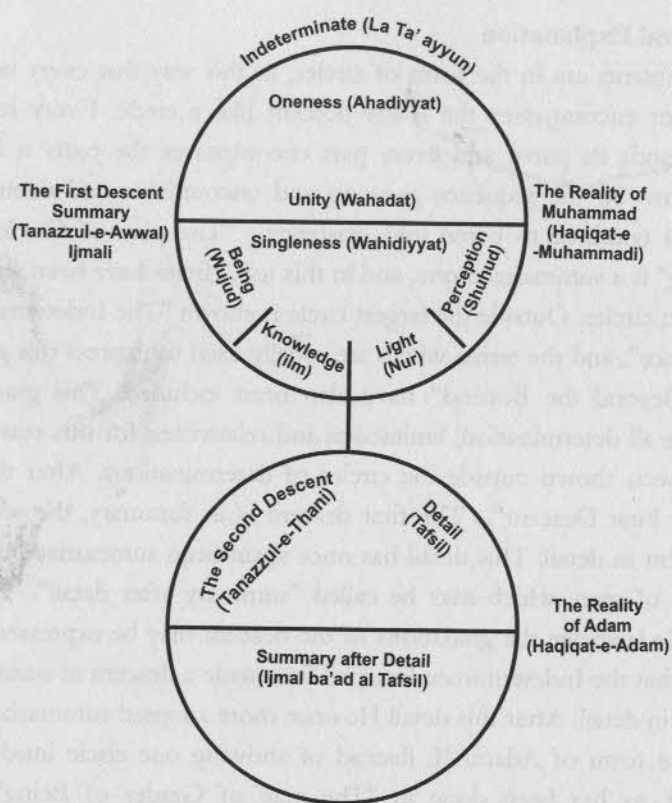
The states or steps by which Being has descended are, as the occasion demands, called sometimes "descents" sometimes "determinations", sometimes "effulgences", sometimes "limitations" and sometimes "relativities". In order to explain the gradations of the descents, a plan is given overleaf, which will enable an outline of gradation of existence to be easily brought to mind.

# THE PLAN OF GRADES OF BEING



### General Explanation

All descents are in the form of circles, in this way that every upper descent encompasses the lower descent like a circle. Every reality surrounds its parts, and every part encompasses the parts it itself governs. So the sequence goes on and uncountable and unending circles continue to come into existence. "The plan of Grades of Being" is a summarized one, and in this too, circles have been shown within circles. Outside the largest circle is shown "The Indeterminate Essence", and the terms which are usually used to express this grade of "Beyond the Beyond" have also been included. This grade is above all determination, limitations and relativities; for this reason it has been shown outside the circles of determinations. After this is "The First Descent". The first descent is in summary, the second descent in detail. This detail has once again been summarized in the form of man, which may be called "summary after detail". So in simple language the gradations of the descent may be expressed like this that the Indeterminate Essence first made a descent in summary, then in detail. After this detail He once more adopted summarization in the form of Adam. If, instead of showing one circle inside the other, as has been done in "The plan of Grades of Being" the descents are shown in order one above the other for ready comprehension, the plan will take the shape as given on the following page.



In the first Descent, the Perfection of the Essence is displayed in the realm of knowledge in the aspect of Absoluteness, referred to as Oneness (*Ahadiyyat*), and in the aspect of the Perfection of the Names in Summary, referred to as Singleness (*Wahidiyyat*). In the Second Descent, the display of the Perfection of Essence took place in detail, in this way that first the effects of the Names and Qualities were displayed in detailed fashion in the components of the universe, and then all the details were summarized in Adam.

### Detailed Explanation

For the sake of further explanation a list is given under the headings of the three grades (indeterminate, first determination, second

### Indeterminate

The Absent He-ness (*Hamīyyat*)  
 The Absent of Absents  
 The Eternal of Eternals  
 Camphor Itself  
 Severed of Awareness  
 Severed of References  
 Unknown of Description  
 The Absent about Whom there is silence  
 The Simple Essence  
 The Pure Essence  
 The Essence without relation  
 The Grade of He-ness

### First Determination

The First Effulgence  
 The Reality of Muhammad  
 True Unity  
 Absolute Knowledge  
 The First Potentiality  
 The Oneness of the Sum  
 Absolute Being  
 The Grade of Absolute  
 Friendship  
 The veil of Grandeur  
 The Stage of 'Or Nearer'  
 True Love  
 The Link between the Inward and the Outward  
 The Mediate of Mediates  
 The Great Mediate

### Second Determination

The Second Effulgence  
 The Reality of Man  
 The Lord 'Divinity'  
 The Lord 'Names and Qualities'  
 The Goal of Worlds  
 The Oneness of the Many  
 Relative Being  
 The Purpose of Other (than God)  
 The Orbit of Life  
 The Breath of the Merciful  
 The World of Dominance  
 The Mine of Multiplicity  
 The Capability of Display  
 The Purpose of Multiplicity  
 The Cloud  
 The Lord 'Sum of Being'  
 The Goal of Worshipers



determination) of those terms which refer to each of them. A study of these terms and the reasons for their use will considerably help the understanding of the subject.

**Before Descent:** The detailed interpretation of the terms which apply to the grade previous to the beginning of the circles of the descents is as follows:

**Indeterminate:** Here there is no aspect of determination in the Essence, neither of the Names nor the Acts.

**The Absent He-ness:** (*Huwiyyat*) He-ness means the Pure Essence, in which there is no question even of Name, sign, characteristic or Attribute. "Absent" because in this grade perception of the Essence is impossible.

**The Absent of Absents:** This grade is higher than all grades which can be grasped by the intelligence.

**The Eternal of Eternals:** The extreme of all original and eternal grades; there is no grade above this.

**Camphor itself:** Because of its quality of domination and overpoweringness, nothing can stand in camphor, and whatever goes into it takes on its characteristics, this is what happens in this grade.

**Severed of Awareness:** Here there is no awareness either of essence or of quality. Some people remove the point of the *Jim* of *Munqata-ul-Wajdani* (severed of awareness) to make it *Munqata-ul-Wahdani* (severed of unity), which means that here the First Determination, which is Unity, is severed.

**Severed of References:** Here all distinctions are removed and there is no room for any kind of reference.

**Unknown of Description:** Description means a confirmed characteristic, and here there is no confirmed characteristic, and absolutely no relation to any term or name.

**The Absent about Whom there is silence:** Silence is the opposite of speech, and speech requires names and descriptions; here there is no question of name; description, or speech; there is no alternative but silence.

**The Simple Essence:** Here there is nothing mixed with the Essence.

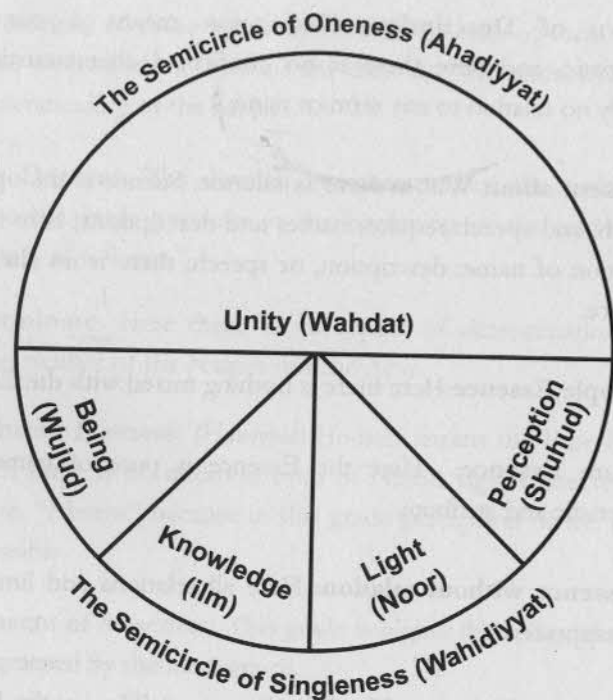
**The Pure Essence:** Here the Essence is pure of name, sign, characteristic and attribute.

**The Essence without relation:** Here all relations and limitations have disappeared.

**The Grade of He-ness:** The Pure Essence as He, i.e. the Essence perfect in its essentiality.

### The First Determination

This determination, or descent, or effulgence, is in the form of a circle. This circle consists of two semicircles, and a diameter, which is a mediate between them. The upper semicircle is Oneness (*Abadiyyat*), which refers to Absoluteness (*Itlaq*); the lower semicircle is Singleness (*Wabidiyyat*), where consciousness is required of the Essence as the Names and Qualities in Sum. The diameter is Unity (*Wahdat*), which is mediate between Oneness and Singleness, i.e., it belongs to both, and separates one from the other. On paper the circle appears like this:



The upper semicircle of this circle is Oneness, i.e., "Unity with nothing added to its Essence". In the grade of the Absent He-ness, the Pure Essence, the Unconditioned Being requires being unconfined by any limitations, even the limitation of Absoluteness. So the Lovely of the Solitude of the Absent He-ness, so to speak, on entering this circle makes His first descent into Absoluteness. To make a descent into Absoluteness means, therefore, that in the gradations of existence the first concept and the first relation made concerning the Essence by the Intelligence was in Absoluteness. This Absoluteness does not signify the actual absence of limitation, but the absence of the consideration of limitations. Here the category of "Display in Undisplay" applies, because in this grade everything is present, but in an undistinguished form. All the grades of display, immediately on entering the proximity of Absoluteness, disappear

before the Awfulness of the Overpowering Unity. Here the question of sameness and difference does not even arise. The Names have no place here, because in the Names there is distinction. There is no symbol because a symbol implies description; there is no description, because description means an expressed attribute. And what question can there be of attribute when this grade is more all-embracing even than Existence and Non-Existence? A thing can have an attribute only when it comes under the division of 'displayed' and 'undisplayed', and here there is no question of any division whatsoever. How can there be any question of 'display' and 'undisplay' when in display there is multiplicity, and in undisplay, unity, and here the very distinction of Unity and multiplicity is removed? All opposing aspects are wiped out; even the idea of them is a defect. This is the Absence Essence, called Oneness. Here the Lovely of the Solitude of the Absent He-ness makes effulgence by this Essence upon His Essence. It is called 'the presence of a thing with itself in its detachment', and is far beyond human intelligence.

The first concept after Absoluteness (*Itlaq*), which is in immediate proximity to the He-ness of Absoluteness, is Unity (*Wahdat*) which governs the semicircle of Singleness (*Wahidiyyat*). Oneness (*Ahadiyyat*) is inward and Singleness (*Wahidiyyat*), outward; whatever was inward in Oneness, is in summary outward in Singleness. In Oneness there is the aspect of the Essence and in Singleness the aspect of the Essence with the Qualities. The Essence is inward and the Qualities Outward. Unity comprises both Oneness and Singleness; on the one side it is joined to Oneness and on the other to Singleness. It comprises both Essence and Qualities, and inwardness and outwardness, at the same time uniting them and forming a line of separation between them. It creates distinction between them, and unites them without allowing them to be confused. Oneness (*Ahadiyyat*) and Singleness (*Wahidiyyat*) came to be displayed through Unity (*Wahdat*), which is the connecting link

between them, just as love is the link between the lover and the loved, or knowledge between the knower and the known. Unity, Oneness, and Singleness, with the knowledge of the relation between them, are one in the grade of the Essence. "He is All". But there the aspect of number or any other distinction is nonexistent. It is only in Unity that the distinction of aspects takes place. In respect of this distinction it is Unity which is the First Determination. The above circle is the explanation of Unity; the upper and the lower semicircles are the two faces of Unity. It is Unity which consists of two sides and a middle; it both contains the two sides; and is their identity; in fact, the whole circle is Unity. It is this which is named the Station of Muhammad and this is the source of the Spirit (*Rooh*) of that August Being (blessings and peace be upon him).

"The distance of two bowstrings" (semicircles) is the point of union from which the distinction of the two semicircles of Oneness and Singleness takes place. This is the height of the Noble Prophet Muhammad's "ascent", "perception" and "intuition" before "Disappearance in God". As soon as this distinction is eliminated, the two semicircles, through the Awfulness of the Effulgence of the Essence, become one, and "disappearance in God" is achieved, indicated by the term "or nearer".

The distinction in summary which exists in the face of Unity turned towards display, i.e., in Singleness, is comprised of these four aspects:

- i) Being,
- ii) Knowledge,
- iii) Light,
- iv) Perception.

God the Highest, from the Absent He-ness made in the First Determination, i.e., Unity, an effulgence of Himself upon Himself; this is knowledge. He threw a glance at Himself; this is Light. He found Himself; this is Being. He was present with Himself; this is

Presence or Perception. Here let no one have the idea that this Knowledge, Light, Being and Perception did not exist previously and came into existence afterwards, because these are grades of Eternity and not of becoming and happening. Allah (May He be Exalted and Purified) is free from becoming. His knowledge was not preceded by ignorance, nor His Light by veiling; before His finding He was not lost, and before His Presence He was not absent. Here it is a question of aspects; sometimes there is the aspect of the Perfection of the Essence, sometimes of the Perfection of the Names in summary, sometimes of the Perfection of the Names in detail. Otherwise whatever is in the Second Determination is all in the First Determination, and whatever is in the First Determination is in the Absolute Essence. There is no essential difference between the Essence and the Names. When Unity, where blazons the Perfection of the Essence, is dominant, detail is necessarily concealed, because detail requires multiplicity. There is never any question here of ignorance.

The First Determination is called The First Effulgence because it is the first display of Being.

It is The Reality of Muhammad also because it is this station where the First Effulgence takes place. The reason for its being called True Unity has already been explained above.

It is termed Absolute Knowledge because here the consciousness and attainment of the Essence is in the category of essential knowledge, without the aspect of the Names and Qualities, and the identities of Possibilities (i.e. limited beings), consciousness and attainment is in this grade absolute and summarised as opposed to the grades which follow, where various Names have taken on the limitation of detail. Subordinate to the Absoluteness of the Beyond is a second Absoluteness, which is absolute of the limitations of the Names and Qualities. On this account this grade is also called Absolute Being.



### The First Potentiality

For this reason this grade is a summarised and simple condition which is the root of all potentiality, and because it was the first to come into being. It is the principle and source of all potentiality.

**The Oneness of the Sum:** Because the aspect of the Essence as it is in itself, without the aspect of being either divested or invested with the Qualities, is present in this grade, as well as Singleness, i.e., the aspect of the Qualities in Summary.

**The Grade of Absolute Friendship:** This grade is the basis of Absolute Friendship, and there is no grade of Friendship higher than Absolute Friendship. Absolute Friendship signifies the Friendship of Muhammad (May blessing and peace be upon him), and, through perfect conformity with the Noble Prophet, the Friendship of the "Seal of the Friends."

**The Veil of Grandeur:** On this ground that besides Muhammad the Prophet of Allah (may His blessings and peace be upon him), no one can reach here.

**Or Nearer:** The reason for this term has already been explained above. Mediateness is also eliminated here.

**True Love:** This is the stage of true Love. According to the Hadith, "I was a hidden treasure, and I loved to be recognized", love of self-display and attention towards creation appeared here. The Hidden Treasure is that He-ness of Oneness which because of its being hidden in the unseen is the most inward of all stages. The First Determination is the first expression of the love of self-display, and that is why this grade is the stage of True Love.

**The Link between the Inward and the Outward:** This term has been elaborated in the detailed explanation given above.

**The Mediate of Mediates and The Great Mediate:** The reason for these terms is that this Mediate stands between God the Highest and all other mediates.

The First Determination on various occasions, in respect of various aspects, is also called by other terms besides the above, for instance The Universal Intelligence, The Mightiest Pen, The Mightiest Spirit, The Mother of the Book, etc. There is no mutual opposition or criticism in the works of *Sufis*; in fact, it is a tribute to their fineness of perception that they express various facets of one and the same thing in different terms, a circumstance which gives the ignorant and the uninitiated the false impression of opposition.

**2. Resume of what has preceded:** The universe is the result of God's power. In this mirror it is God's power, perfection, and wisdom that is reflected. In other words, it is God's Essence and Attributes which are displayed in the universe. In the terminology of *tasawwuf*, it is said that the Exalted Truth "descended" into the universe. The word "descent" is a special term by which self-externalization or display is expressed. By this descent no change takes place in the Essence which is ever "now as it was" (*Al Aana kama kana*). When you bring your face in front of the mirror, in the terminology of *tasawwuf* your face 'descends' into the mirror. By this 'descent' your face neither moves from its position nor does any kind of change take place in it. It remains as it was. If filth is thrown on the mirror, it has no effect on your real face, nor is your face affected if the mirror is smashed. Neither the mirror nor the reflection in it has any influence upon you, whereas the picture in the mirror is totally dependent upon you and only you for its existence and its maintenance. Your face is at once free in its own existence and captured in the mirror. The face in the mirror is from one aspect neither identical nor different from your real face, and from another aspect both identical and different. If there were complete difference, the reflection in the mirror would not be affected by your face moving away from it, but would persist there, which of course,



does not happen. If there were complete identity, the smashing of the mirror and the disappearance of the reflection would affect your real face, which again does not happen. Looked upon from this view that as long as your face is before the mirror it exists in the mirror, and if it moves away then the mirror is empty, so the face in the mirror is as it were, your face, then they are both identical. On the other hand if one considers that this is real and that a reflection, this living and that dead, this independent and that dependent, this self-subsistent and that subsisting by another, in short, that there can be no true comparison between them, then they are both different.

Being made its first descent from the grade of Non-determination into the mirror of existence in the grade of Absoluteness (*Itlaq*), and named it Unity (*Wahdat*). The Attributes were hidden in the Essence. In Unity the Essence became hidden and the Attributes displayed in summary. In Unity, as it were, are included both Inwardness and Outwardness. Oneness (*Abadiyyat*) is Inwardness, and Singleness (*Wahidiyyat*) is Outwardness, and Unity is the Mediate between them that both joins and separates them. Oneness relates to the Essence, and Singleness to the display of the Attributes in the state of summary knowledge. Oneness (*Abadiyyat*), Unity (*Wahdat*) and Singleness (*Wahidiyyat*) are all comprised in the First Determination, or First Descent, or First Self-Revelation. The purpose of this Self-Revelation is distinction in summary. Here, in the realm of knowledge, is the display of both the perfection of the Essence and the perfection of the Attributes in summary.

### The Necessity of the Second Determination

The Self-Revelation in summary was not sufficient for the complete manifestation of the perfection of the Attributes. First it was necessary that the relation of the Names with the essential realities of the world and of man should be known totally in the realm of

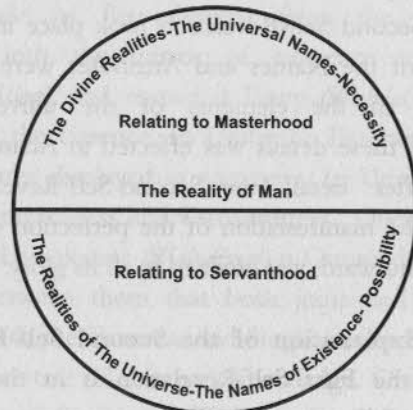
knowledge; then that the display of the Names and Attributes in detail in their effects and manifestations should appear before the mirror in external forms. This is because the separate consideration of these realities, the distinction of the Names and Attributes one from another, the individual display of particular and detailed perfections, and the otherness of the things displayed by virtue of their display, unless all these matters are elaborated the detailed manifestation of the Essence, Attributes and Names is not possible. Therefore for a detailed Self-Revelation the Second Self-Revelation was necessary.

In order to express in detail the summarisation of the First Self-Revelation, the Second Self-Revelation took place in this way, that first the effects of the Names and Attributes were displayed in a detailed fashion in the elements of the universe, then the summarisation of these details was effected in Adam. In this detail and summary after detail the Second Self-Revelation reached fulfillment, and the manifestation of the perfection of the Essence, both inward and outward, was attained in all its glory.

### The Detailed Explanation of the Second Self-Revelation.

Whatever is in the First Self-Revelation is in the Second Self-Revelation. The difference is only in summary and detail, and interiority and exteriority. It is a general principle that every summary conceals a detail. When a man using his own force, expels his inner breath, that comes out from him what was in him. Inside, his breath was hidden, coming out it became manifest; inside it was confined within the box of summarisation, on emerging it took upon itself expansion, extension and particularisation. In the same way when the First Self-Revelation expelled its breath, the Second-Revelation adopted this quality. For this reason it is also called the Self-Revelation of Expiration, the Self-Revelation of Exteriorization, the Breath of the Merciful, and the Display of the Breath and other such

names, in which what is in the Breather emerges and expands. Inevitably, this Self-Revelation too, like the First Self-Revelation, assumed the form of a circle comprising two half circles and a Mediate. In the First Self-Revelation there is Oneness, Singleness and the Mediate; in the Second Self-Revelation there is Unity, Multiplicity and the Mediate. In comparison to Oneness there, there is Unity here, and in comparison to Singleness, there is Multiplicity and in comparison to the Mediate there, is a Mediate here. There the Mediate was the Reality of Muhammad, here it is the Reality of Adam, which is also named the Reality of Man. The summarised form of the Second Determination is as under:



Here we have given a simple diagram to facilitate understanding; a more detailed one had already been provided above in the plan of the Grades of Being. (Page 160)

#### Outward and Inward, First and Last:

In this Self-Revelation, the externalization of the Breath from the Hidden He-ness, which is the grade of Essence took place. Whatever was inward, became outward. In inwardness, there was no distinction; when it became outward, true distinction of outward and inward was established. The breath in its inwardness was First; in its outwardness it was Last. Those aspects of the Essence which were

hidden in Absoluteness and the First Self-Revelation, in the Second Self-Revelation first underwent the distinction of Divine Realities and Realities of the Universe, then when they reached Man they again showed themselves unified. Every particular among the particulars of this world of detail after passing through the chain of causes and effects end eventually in the Causes of Names. The Causes of Names by reason of their being hidden are comparable to the Breath. In the same way the essential realities of the universe and of man pass through the sequence of causes and effects and reach eventually the Causes of the Names, and then disappear in Oneness (*Ahadiyyat*). There, in the First Determination, the Names and Qualities are hidden in the Essence; here in the Second Determination the Essence is hidden in the Names and Qualities.

#### The Oneness of Being:

There is only one Being which proceeded from inwardness to outwardness and was displayed in the mirrors of multiplicity. The relationship between this interiorization and exteriorization is not that of whole and part, nor of container and contained, but it is that of the face and its reflection in a mirror before it. The real face is Inward, and its display in the mirror Outward. For this reason the Second Determination is also called outward Multiplicity. This multiplicity does not destroy unity. The Multiplicity of display does not prove multipleness in the Displayer. The Oneness of Being is in reality the Being of the Totality. The existence of all things is one thing. The Self-Display of the Supreme Truth is in totality- "He is the Totality" **هُوَ الْكُلُّ** and this totality comprises outward and inward. "He is the First and the Last and Outward and Inward," too refers to this integrated Oneness. In this integration "apart from Him" and "other than Him" are included, "apart from Him" referring to the temporal world, and "other than Him" to the Names and Attributes, which are in reality neither identical nor other.

### The created universe (*Aalam-e-Haadis*):

Translated by Tehzeeb-un-Nisa Begum

The created universe is of two types; *Lateef* (refined) and *Kaseef* (dense).

The *Aalam-e-Lateef* is hidden. It is an incorporeal world that contains no solid substance. For example, the soul world (*Aalam-e-Arwah*), or the rational soul (*nafos-e-natiga*) whether or not connected with the body, and the *Aqool* (intelligences) similar to the cherubim and souls of contemplating angels etc.

The material world (*Aalam-e-kaseef*) is apparent. It is a world of body and matter. Its spread ranges from the visible heavens to the core of the earth. Both these worlds, *Aalam-e-Lateef* and *Aalam-e-Kaseef* are in reality and intrinsic essence (not by their externalized beings or material names) the aggregate of the soul world (*Aalam-e-Arwah*) and the physical world. They are displayed in the circle of the Second Determination. They are a manifestation of the Breath of the Merciful (*Nafs-e-Rahmani*), and are the detailed explanation of the soul world and the physical world culminating in man, who embodies the comprehensiveness of Divine and physical realities, to the extent that he includes within himself the *Barzakh-e-Wahdat* (partition of Unity). Thus, the second circle circumscribes both the subtle and the dense worlds, and all other worlds are established in it. This is the perfection of manifestation. In the Holy Quran "*raqqim manshoor*" (52:3) ( رَقِّ مَسْطُورٌ ) indicates this exact expansion of the soul. "*Kitaabim mastoor*" (52: 2, 3) ( كِتَابٌ مَّسْطُورٌ ) points to the testimony of those worlds for their reality and indicates the comprehensiveness of the second circle. "*Raq*" is the agent, which is written upon. The Breath of the Merciful (*Nafs-e-Rahmani*) is like the paper on which it is written. And the realities of the worlds is the *Kitaab-e-mastoor* (the written Book). Thus, the Throne, Footstool, the Bridge to Paradise, the scales, Heaven, fire, earth, sky, are all part of this circle. Even though details of the Bridge to Paradise and the

scales have not been described in these essays and charts. Only general subjects have been mentioned, because there are endless circles within circles, which are continuous. Every upper circle is concentric to the lower one, and in this way the detailed circles continue endlessly.

### Explanation of the Terminology:

To elucidate further, it is necessary to try and understand the terminology that has been used in connection with this circle, after which there is a discussion about the terms, which are connected systematically with the whole circle. Following this, the semicircles will be discussed separately. Then an explanation of the intercession between these semicircles will be attempted.

The terms which identify the whole circle of the Second Determination on the whole are as under:-

**The Second Determination:** The Grades of Being is second to the First Determination. Here, the Names of the Being of Allah (*Zaat*) are enclosed.

**The Second Effulgence:** This is the second effulgence in the point of appearance, and contains details of the First Effulgence. Here, the Being of Allah (*Zaat*) appears together with the Names.

**Hazrat-ul-Asma-wus-Sifaat (The Names and Attributes):** This stage includes all the Names and Attributes and all the factors connected to them, as well as the Realities of the physical world and man.

**Hazrat-e-Aloohiyyat (Divinity):** The Divine Names of Allah. Includes all the Names of the Essence of Allah (*Zaat*), the Attributes and the Acts. The relationship of this stage with the Names and Attributes is described as *Hazrat-e-alooihiyyat*.



**Abadiyat-ul-kasrat (Oneness of Multiplicity):** Here Oneness is displayed in Multiplicity.

**Ma'adan-ul-kasrat (Mine of Multiplicity):** This determination is multiple, because its assertion is multiplicity. This is also called *Mansha-e-kasrat* (purport of Multiplicity) and is situated within the circle of the *Haqeeqat-e-ashya* (Reality of things), possessing the capability of multiplicity and outward display; This is also identified as *Qabiliyat-ul-kasrat* (capable of Multiplicity). Here the realities of the universe assume the capability of display; it is also called *Qabiliyaat-e-Zahoor* (capable of display).

**Mansha-as-sawa'a (Intention of Other):** The Being of Allah appears here as *Sovar-e-mumkinaat* (form of possibilities) with the other names. That is the reason why this is called the world of other (than Allah). This name would follow, and not precede display.

**Hazrat-ul-Jama-ul-Wujood (Collective Being):** This is the manifestation of collectiveness (*jaamiyyat*) of Unity. He is the *Zaat-e-Wahid* (Single Essence), which is hidden in Unity and is recognised here in the capacity of Names and Attributes.

**Falak-ul-Haiyaat (Sphere of Life of the Universe):** The basis of the existence of the universe depends on this stage. This stage embraces the realities of the worlds of souls and bodies, in other words, the Divine Footstool (*Kursi*). And the life of the universe depends on the Divine Footstool, because the effects depend on this.

**Aalam-e-Jabroot (World of Attributes):** This is the world of Attributes to which otherness and the Name of other (than God) does not apply. This world is neither exact nor unrelated, as opposed

to the created world that qualifies applications of strangeness and otherness. It is called *Jabroot* because here the thoughts in Allah's Mind (*A'yaan-e-Sabitah*) gained strength and power. Or, it can also be said that the humbleness of non-existence, by the overpowering force of the Names and Attributes of Allah, and the compulsion of the *A'ayan-e-Sabitah*, accepted the Divine down pouring (*faiqaan*) of the Being.

**Wujood-e-Izaafi (Supplementary Being):** This is because it is established that it has connection of expulsion into existing things. At this stage the Being is supplemented towards the Universe. This is something new, its name is the universe and according to the manifestation of the Being, it is called *manjoodaat* (existing things).

**Nafs-e-Rahmani (The Breath of the Merciful):** From the First Determination to the Second Determination, by the expansion or expulsion of the Breath, whatever was hidden was made manifest, as explained above in detail.

**Ama'a (The Outward Breath):** The Breath of the Merciful, which is the same as the breath, which has been expelled outwards. And the Second Determinations and Manifestation are like the collection of clouds that veil the face of the sun. The sun of the True Being has been hidden from manifestation by the *Ama'a*, and bringing it to the stage of physicality has hidden it to such an extent that the apparent has not the slightest inkling of its hidden-ness.

**Ba ب (B):** Just as *ba* is the second letter of the alphabet and is the intermediary between the other letters, similarly the Second Determination is the Second Grade of Being, and so becomes the mediator for the detailed manifestation. So the connotation of *ba* (B) for the knower of secrets is the source. This letter points towards the Second Grade of Being and the present existing things.



***Muntabi-ul-Abideen* (The Highest Degree for Worshippers):**

This heralds the state of *Aloohiyyat* (Divinity), which is the highest stage of all worship. Still the worshippers cannot progress beyond the *Ta'ayyun-e-Haqeeqat-e-Insaani* (Determination of the reality of man).

***Muntabi-ul-Alameen* (The Highest Point for the Worlds):**

This stage is where all the worlds reach the ultimate highest point of appearance.

**Explanation of the Semi-circles (*Qausain*):**

Of the two semicircles that compound the Second Determination, one concerns the *Haqaiq-e-Ilaabia* (Realities of Divinity) and the other is about *Haqaiq-e-Konia* (Realities of the physical universe). One is about necessity and the other is about possibility. One is specific to Divinity while the other to slavehood. One Determination is compared to Oneness, the other Determination is held similar to Singleness. The semi-circle that compares with Oneness is called *Qaus-e-Zahirul Wujood* (The semicircle of Display of the Being). Here the *Zaat-e-Abdiyat* (Oneness of Being) is displayed in Names and Attributes. The semi-circle that is compared to Singleness is called *Qaus-e-Zahir-ul-Ilm* (The semicircle of Display of Knowledge), because the knowledge of the Names and Attributes, which existed in collective form is highlighted in detail in its multiplicity. In *Qaus-e-Zahir-ul-Wujood*, the Divine Realities are emphasised in the Prime Names of Allah (*Asma-e-Ilaahi kulli*). This means, those special meanings and qualifications, which are peculiar to Allah Almighty alone. In *Qaus-e-Zahir-ul-Ilm*, the universal truths are displayed through the Names of Existing things and denotes those special meanings and qualifications, which are established in the creation. There are twenty-eight Prime Names of Allah (*Asma-e-Ilaahi Kulli*), subordinate to these and there are twenty-eight Names of existing

things (*Asma-e-koni*) which are nourished by the Names of Allah. There are twenty-eight spoken letters of the alphabet (*Huroof-e-malfoozi*) and twenty-eight Mansions of the Moon (*Manazil-e-Qamar*). They are all connected to each other in successive order, and are sustained by each other. Every subordinate is under the influence of its superior. Every superior surrounds its subordinate. Every Name of Allah is the superior of it corresponding Name of existing thing, letter of the alphabet and mansion of the moon. All the Names of Allah (*Ism-e-Ilaahi*), because of another being superior to it, is subordinate. The subordinate is displayed through the superior. So the knowledge (*ma'arifat*) of the Name of Allah depends on the knowledge of its subordinate.

## Glossary

### A

- Aalam*, Universe, 6, 119, 176-78  
*Aalam-e-arwah*, The soul world, 176  
*Aalam-e-misaal*, World of similes; A subtle world between the soul world (*aalam-e-arwah*) and the physical world (*aalam-e-nasut*), 143
- Aayaan-e-Sabitah*, Images or Objects of Divine Knowledge in the Divine Essence, 146-47, 149, 157
- Abad*, End of time, 14  
*Abd*, Slave; servant; a common designation of man in relation to God, 25
- Abdaals*, Hidden Sufis in charge of secret administrative duties, 86, 88-90, 116
- Abdiyat*, State of descent in sobriety; slave-hood, 129  
*Abudhiyyat*, State of slave-hood and humility, 15  
*Adaab*, Etiquette; Rules of conduct or behaviour, 56-7
- Ahadiyyat*, Oneness; Pure Essence as Allah was before creation; Transcendence of God, 162, 165, 167, 172, 175
- Ahl-e-Beyt*, (lit. People of the house;) A term used for the descendants of the Noble Prophet through his daughter Fatima [ra], and his cousin and son-in-law Ali [kw], 47
- Akhfa*, The hiddenmost, 112  
*Akhwaan/Ikhwaan*, Brotherhood, 101-04, 116  
*Al-Ana-Kama-Kana*, "He is still the same as He was", 123, 171  
*Al Rahman*, Divine Name; The Merciful, 86, 138  
*Aleem*, Divine Name; The Knower, 144, 149  
*Ahl Allah*, Friends of Allah, 68  
*Aloohiyyat*, Divinity, 177, 180  
*Amaanat-e-Ilaahi*, The trust of vicegerency entrusted to man, 2, 4, 8, 30

|                             |                                                                                                                                                                          |
|-----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Anaaniat,</i>            | Ego; I-ness; selfhood; Consciousness of one's individuality                                                                                                              |
| <i>Ansaar,</i>              | (lit. The helpers) A name given by the holy Prophet to the believers among the people of Medina as an honorific title, 42, 109, 106.                                     |
| <i>Anwaar,</i>              | Divine Lights, 122.                                                                                                                                                      |
| <i>Aql,</i>                 | Intellect, 147, 8.                                                                                                                                                       |
| <i>Aql-e-anwal,</i>         | The first determination, where God manifested Himself. The Prime Intellect, 8, 140, 147.                                                                                 |
| <i>Arafat,</i>              | A stretch of land South West of Mecca where the pilgrims assemble during the great pilgrimage ( <i>Hajj</i> ), 67                                                        |
| <i>Arif,</i>                | Gnostic; A Sufi who has attained secret mystical knowledge of Allah ( <i>ma'arifat</i> ), 21                                                                             |
| <i>Arsh,</i>                | Divine Throne, 8, 90, 139-40                                                                                                                                             |
| <i>Asl,</i>                 | Root, 173                                                                                                                                                                |
| <i>Asma-e-Ilaahi kulli,</i> | Prime Names of Allah, 180                                                                                                                                                |
| <i>Asraar,</i>              | Secrets, 122                                                                                                                                                             |
| <i>Auliya Allah,</i>        | Favourites or friends of Allah; Sufis called <i>Auliya Allah</i> having attained close proximity to Allah, 23, 36, 84-5, 91, 110                                         |
| <i>Ayah,</i>                | Verse of the holy Quran, 24, 34, 40, 43, 52, 60, 64, 74, 98, 103                                                                                                         |
| <i>Azal,</i>                | That which has no beginning, 14                                                                                                                                          |
| <b>B</b>                    |                                                                                                                                                                          |
| <i>Baatin,</i>              | Hidden; The internal aspect of something, 33, 5, 8                                                                                                                       |
| <i>Baiyat,</i>              | (lit. Oath of Allegiance;) Initiation into a spiritual order, 37-8, 40-43, 51, 53-55                                                                                     |
| <i>Baqā,</i>                | Immortality; enduring; The Sufi (mystical) experience of subsistence or abiding by and in God after <i>fana</i> ; the abiding and continuing in God, 64, 128-9, 131, 145 |
| <i>Barakah/Barakaat,</i>    | Blessings, 64                                                                                                                                                            |

|                          |                                                                                                                                                                                                    |
|--------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Barzakh,</i>          | A barrier between two things or states whether allied or not; A buffer world between the physical world and the Hereafter where the souls of the dead are made to stay till the Day of Judgment, 8 |
| <i>Barzakh-e-Wahdat,</i> | Partition of Unity, 176                                                                                                                                                                            |
| <i>Baseer,</i>           | Divine Name; One who Sees, 5, 89, 144                                                                                                                                                              |
| <i>Basharat,</i>         | Glad tidings, 94                                                                                                                                                                                   |
| <i>Bashariyat,</i>       | State of mortality, 65                                                                                                                                                                             |
| <i>Batin-Batini,</i>     | Hidden; secret, 5, 8, 33                                                                                                                                                                           |
| <i>Bida'at,</i>          | Innovation, 42                                                                                                                                                                                     |
| <i>Buzurg,</i>           | An elder, 117, 118                                                                                                                                                                                 |

## C

|                   |                                                             |
|-------------------|-------------------------------------------------------------|
| <i>Chishtiya,</i> | Name of a prominent spiritual order, 82, 104, 112, 114, 119 |
|-------------------|-------------------------------------------------------------|

## D

|                        |                                                                                                          |
|------------------------|----------------------------------------------------------------------------------------------------------|
| <i>Da'ee-il-Allah,</i> | Call from Allah, 30                                                                                      |
| <i>Daff,</i>           | Tambourine, 105-109                                                                                      |
| <i>Dajjal,</i>         | Anti Christ, 14                                                                                          |
| <i>Derwesh,</i>        | A Persian term used for a seeker of God; a pilgrim traversing the spiritual journey to God, 72, 104, 116 |
| <i>Dua',</i>           | Prayer; a supplication                                                                                   |

## E

|             |                                         |
|-------------|-----------------------------------------|
| <i>Eid,</i> | Muslim religious festival, 63, 106, 109 |
|-------------|-----------------------------------------|

## F

|                |              |
|----------------|--------------|
| <i>Fa'ili,</i> | Of action, 1 |
|----------------|--------------|

- Faiz/Faizaan*, Divine Inspiration – Spiritual attention or inspiration received during spiritual practices from the prophets and past saints, 2, 17, 50, 54, 56, 57, 149, 179
- Fana*, To die; passing away; annihilation of oneself; the mystical experience of losing the self in God; state of Oneness with God, 15, 28, 64, 121, 128-29, 131
- Faqir*, Pilgrim; wayfarer; Sufi, 91
- Firaasat*, Spiritual insight; intuition, 28

## G

- Ghaib*, The unseen; unknown, not manifest; transcendent, 72-3, 85, 92
- Ghairiyat*, Separateness from God, 13
- Ghassal*, One who bathes the dead, 56
- Ghaus*, Supreme Commander in the unseen hierarchy of saints, 86-7, 91

## H

- Habs-e-dum*, A special spiritual exercise (*zikr*) accomplished by holding of the breath, 76
- Hadi*, (lit. One who Guides,) One of the 99 Names of Allah, 56
- Hadis, Hadith* (*pl. Ahadis*) Record of a saying, action or tradition of the holy Prophet, 14, 21-2, 46-7, 51, 65-6, 95-7, 106-08, 143
- Hadis-e-Qudsi*, A Divine sayings; A term used for a *hadis* which relates a revelation from Allah in the language of Noble Prophet Muhammad, 23
- Haibat*, Fear, 5, 69
- Haiwaani*, Animal like.
- Hajar Aswad*, The black stone set in the wall of the *Ka'bah*, 65

- Hajj*, One of the five pillars of Islam; A pilgrimage to Mecca is obligatory on every Muslim who can afford it at least once in the lifetime, 47, 62-5, 68, 109, 126, 147
- Hakeem*, Divine Name; The Wise, 148
- Haqiqat*, Reality; spiritual side; (opp. *majaaz*: physical side), 7, 72, 134-35
- Haqiqat-i-insaaniyah*, Reality of man, 1, 3, 7, 6
- Haqiqat-i-Muhammadiyah*, Reality of Muhammad, 1, 7, 12-14
- Hayy*, Divine Name; The Living, 5
- Hazrat*, A title of respect, like 'His Eminence', 22, 26, 57, 70, 73, 87, 91, 99, 101, 103, 107, 106, 108, 109, 110, 113, 115-19, 146
- Hijaab*, (*pl. Hijabaat*) Veil; curtain; concealing, 24
- Hijrat*, Migration; The emigration of the Noble Prophet from Mecca to Medina, 41, 42
- Hikmat*, Wisdom; gnosis; *ma'arifat*, 44
- Huds*, Spontaneity, 27-8
- Huwyyat*, God's He-ness, 72, 164
- Huwyyat-e-Mutlaq*, The Absolute Being; Pure Essence; Being above Attributes, 164

## I

- Iatabaari*, Relative; Point of view, 18, 21-2
- Ibhaam*, Ambiguity, 28
- Ibham*, The pilgrims' garb, i.e. two pieces of unstitched white cotton cloth, 64, 67
- Ilm*, Knowledge, 26, 66-7, 155
- Ilm-e-baatin*, Esoteric sciences, 43, 119
- Ilm-e-ladunni*, Secret knowledge, 26
- Ilm-e-zaahir*, Exoteric sciences, 43, 119
- Ilqa- Ilhaam*, Revelation of the unseen, 16, 23-4, 26, 29
- Imaan*, Faith, 35-6, 38
- Imam*, Leader of the congregational prayer; religious leader; also title for an eminent scholar, 14, 39, 48, 107-8, 111,



|                               |                                                                                                                                                                                                                                                                                                                                                  |
|-------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Imam aakhir-uz-zamaan,</i> | Imam Mehdi; the last of the <i>auliya</i> who, according to <i>hadis</i> , will usher in an era of Islam in the world after the execution of <i>Dajjal</i> (anti-Christ). Following the death of the <i>Imam</i> , mankind will again decline into corruption and heresy and the world will come to an end, yielding to the Day of Judgement, 14 |
| <i>Inkashaf,</i>              | Revelation, 28                                                                                                                                                                                                                                                                                                                                   |
| <i>Insaan,</i>                | Man, 3, 5-6, 127, 129, 180                                                                                                                                                                                                                                                                                                                       |
| <i>Insaan-e-kaamil,</i>       | The perfect man, 3, 14, 129                                                                                                                                                                                                                                                                                                                      |
| <i>Ism,</i>                   | Name, 1, 82                                                                                                                                                                                                                                                                                                                                      |
| <i>Ism jaamid,</i>            | Non-derivable name, 1                                                                                                                                                                                                                                                                                                                            |
| <i>Isma-o-sifaat,</i>         | Divine Names and Attributes, 15                                                                                                                                                                                                                                                                                                                  |
| <i>Ism-e-Ilaahi,</i>          | Name of Allah, 181                                                                                                                                                                                                                                                                                                                               |
| <i>Istighfar,</i>             | Repentance; Seeking the forgiveness of God through words like ' <i>Astaghfirullah</i> ', 112                                                                                                                                                                                                                                                     |
| <i>Itlaaq,</i>                | Limitlessness; Absoluteness, 65, 128                                                                                                                                                                                                                                                                                                             |

## J

|                          |                                                                                                                                                                    |
|--------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Jaam'iyat,</i>        | Comprehensiveness; collectiveness, 178                                                                                                                             |
| <i>Jaamia,</i>           | Combination; collection, 1, 5, 9                                                                                                                                   |
| <i>Jabroot,</i>          | The realm of Divine Attributes; the interface between God and His creation; the potential of multiplicity within Oneness; the realm of absolute power, 75, 82, 178 |
| <i>Jalaal,</i>           | Majesty, 1-2, 5, 63, 67                                                                                                                                            |
| <i>Jamaar-e-salaasa,</i> | Stoning of the three pillars which represent the devil; stoning of these pillars as part of the rites of <i>Haji</i> , 67                                          |
| <i>Jihad,</i>            | Fight against enemies of Islam or in its higher form, against the self, 41, 42                                                                                     |
| <i>Jinn,</i>             | Genie, 154                                                                                                                                                         |
| <i>Jism-e-malkooti,</i>  | Angelic body, the upper half of the human body, 154                                                                                                                |
| <i>Jism-e-nafsaani,</i>  | Beastly body, the lower half of the human body, 154                                                                                                                |

## K

|                             |                                                                                                         |
|-----------------------------|---------------------------------------------------------------------------------------------------------|
| <i>Ka'bah,</i>              | The holiest Muslim shrine at Mecca, 62, 66                                                              |
| <i>Kalaam,</i>              | Speech; articulated sentence; scholasticism, 24-5, 66                                                   |
| <i>Kalima,</i>              | Word, 130                                                                                               |
| <i>Kamaal,</i>              | Excellence, 2, 12, 63                                                                                   |
| <i>Karaamaat,</i>           | Miracles; supernatural acts, 17, 133                                                                    |
| <i>Kaseef,</i>              | Dense, 176                                                                                              |
| <i>Kashf,</i>               | Revelation; uncover; knowledge through mystical news; spiritual discernment, 16-7, 24, 92, 143-45, 149  |
| <i>-kashf-i-maanvi,</i>     | Spiritual revelation, 23, 143, 148                                                                      |
| <i>-kashf-i-shahud,</i>     | Envisioning and witnessing Divinity, 23, 36                                                             |
| <i>Kasrat,</i>              | Multiplicity, 14, 128, 178                                                                              |
| <i>Khilafat,</i>            | Deputyship; award of commission to guide others to spiritual perfection; Vicegerent, 5, 41, 43, 73-5    |
| <i>Khalifa tullah,</i>      | Vicegerent of God, 3                                                                                    |
| <i>Khannaas,</i>            | Satan; the devil, 76                                                                                    |
| <i>Khanqah,</i>             | Convent; a building used for spiritual retreat and training, 102                                        |
| <i>Khatim-ul-auliya,</i>    | Last of the <i>auliya</i> (see <i>Imam Aakhir-uz-zamaan</i> ), 14                                       |
| <i>Khauf-o-rija,</i>        | Fear and hope, 5                                                                                        |
| <i>Khwaab-e-nafsaani,</i>   | Dreams which have been corrupted by the <i>nafs</i> (self), 95                                          |
| <i>Khizr,</i>               | 'The Green One'. He is immortal and is a secret guide for the Sufis in difficulty, 26, 49, 57, 90       |
| <i>Khulafa-i-Rashideen,</i> | (lit. the rightly guided ones). The four successors of the holy Prophet, 41                             |
| <i>Khwaja,</i>              | Master, 112-15, 117,                                                                                    |
| <i>Kiyasaat,</i>            | Intelligence, 28                                                                                        |
| <i>Kun,</i>                 | The word "Be!" A Divine Command which God gives to possibilities to manifest themselves, or be created, |
| <i>Kursi,</i>               | Divine Footstool, 8, 140, 149, 178                                                                      |

L

- Lateef*, Subtle; hidden, 176  
*Latifa/Lataif-e-sitta*, Hidden sense of cognition to apprehend higher spiritual realities far beyond the scope of the physical senses; These six hidden senses correspond to the six physical senses of cognition, sight, hearing, touch, taste, smell and the concealed sixth sense, 152, 153  
*Latifa-e-nafs*, Sensual; is located under the navel and the colour of its light is yellow, 152  
*Laub-e-mahfooz*, (lit. The Guarded Tablet); The holy Quran states that "it is written in the Guarded Tablet" (85:21-22), The repository of destiny, 146-47, 150

M

- Ma'arif-i-Ilaahi*, Esoteric knowledge; gnosis; knowledge of God, 15  
*Madrassa*, Convent, 53  
*Mahboobiat*, Belovedness; One of the highest spiritual stations in the celestial world, 87  
*Mahfil*, Gathering, 104, 116  
*Majlis-e-sama*, (lit. 'a sitting') Gathering of sama; Assembly, 115, 116  
*Majzooob*, One overpowered by the state of Divine intoxication, 116, 125  
*Makkah*, The spiritual centre of Muslims in Saudi Arabia where the *Ka'bah* is located, 65  
*Mala ul A'la*, The Supreme council; Prophets and servants of God entrusted with the administration of the Creation. Celestial angels. Ref. to translation, 144  
*Manazil-e-Qamar*, Mansions of the moon, 181  
*Maqaam-e-Ibrahim*, A spot where two *rakats* are offered following circumambulation of the *Ka'bah*, 66

- Masbarul haram*, A monument in Muzdalifah where pilgrims pray and gather pebbles for stoning the three pillars which represent the devil, 67  
*Meem*, A letter in the Arabic alphabet, 141  
*Mehboob-e-Ilaahi*, Title given to *Haqqat* Nizamuddin Auliya, 91  
*Meiraj*, Ascension; the highest ascent of the slave towards God; The ascent of the Noble Prophet towards God, 12, 111, 146, 151  
*Mersia*, Elegies narrating the martyrdom of the holy Prophet's grandson  
*Mina*, The site of Abraham's sacrifice of the ram in place of his son Ishmael, 67  
*Miqaat*, The traditional overland approaches to Makkah. Each point is called '*miqaat*', at which pilgrims on their way to the greater pilgrimage (*hajj*) assume '*ihram*' (the ritual hajj dress), 65  
*Mohabbat*, Love, 3  
*Mohajreen*, Followers of the Noble Prophet who migrated to Medina because of persecution in Makkah for accepting Islam, 42  
*Momin*, Perfect believer, 28, 60, 151,  
*Moraqibah*, Meditation; contemplation, 27, 82, 151  
*Mount Safa and Marwa*, Two small hills near the *Ka'bah* in Makkah where '*Sa'ii*' (the ritual going back and forth between these two hills) takes place. The origins of the rite of '*sa'ii*' is the casting to and fro of Hagar searching for water for her son, 67  
*Mujaddid*, One who revives the religion, 28, 47  
*Mujahidah*, Striving in the way of Allah, 39  
*Mukashifaat*, pl. of *kashf*, 145, 147  
*Murid*, pupil; initiate who seeks God; disciple, 51, 54-7, 73-5, 81, 118  
*Murshid*, Spiritual guide, 119  
*Mushaida*, Envisioning of God (through inner sight), 100, 131, 149  
*Mutaabiat*, To emulate, 3

- Muzdalifah*, A site between Arafat and Mina where pilgrims spend the night following the "standing of the Day of Arafat" during the *Hajj*, 67
- Mudbill*, Divine Name; The Debaser, 87

## N

- Nabaati*, Plant origin. Ref. to translation, 156
- Nabuwwat*, Prophethood, 8, 28, 109
- Naffil*, Voluntary prayer consisting of two or four *rakats*, 57
- Nafs*, The essence or self of an entity. Soul. Carnal self; the appetite drives of the body, 22, 49, 67, 92-97, 114, 103, 120, 144, 148, 139, 136, 140, 154-7, 176, 179
- Nafs-e-ammara*, The disobedient self; the soul which incites to evil, 95
- Nafs-e-kullia*, Universal soul; Cosmic soul, 156-57
- Nafs-e-lawwaama*, The reproachful soul, 94, 153
- Nafs-e-mutma'inna*, The soul at peace, 94, 97, 153,
- Nafs-e-natiqa*, The rational self, 92-3, 136, 157
- Nafs-e-Rahmani*, Breath of the Merciful, 144, 176, 179
- Naqshbandiah*, Name of a prominent spiritual Order, 100, 112-13, 129
- Noor*, (lit. light;) Soul of God, 7-9, 28, 83, 86, 117, 140
- Noor-e-Quds*, Pure light, 148-49

## P

- Pul Sirat*, A Bridge that leads to Paradise, 71

## Q

- Qalam*, The Exalted Pen, 8, 140, 150
- Qalb*, Heart; A *Latifa* situated in the left chest, 8, 65, 82, 120, 136-39, 147

- Qamari*, Lunar; pertaining to the moon, 86
- Qaus*, Semi-circle (pl. *Qausain*), 180-81
- Qawwal*, Musicians who specialize in *sama*, 99, 104, 115, 120,
- Qutub*, (lit. pivot) an axis; highest ranking saint in his realm, 86-90

## R

- Raboobiyyat*, Divine Attribute of Providence
- Rahmani*, Beneficence of Divine Mercy, 29, 75, 144, 176
- Rabmat*, Blessings. 15
- Rags*, Dance; whirling in ecstasy (*Wajd*) 124
- Riaasat-i-Ilaahi*, Kingdom of God, 67.
- Rija/Raza*, to be resigned to God's decrees, 5, 37, 61.
- Rijaal Allah*, Men of God, 84, 86-7.
- Rooh*, Soul, 6, 29, 72, 82, 103, 140, 168
- Rooh-al-Amin or*
- Rooh-al-Quds*, Angel Gabriel, 29, 140

## S

- Sahih Bukhari*, A compilation of the traditions of the Noble Prophet, 10, 105-06, 108
- Salaat*, Obligatory Prayer, 62, 66
- Salik*, Seeker on the spiritual path, 17, 22, 69, 82, 104, 117, 122-25, 127-28, 132-34, 147
- Sama*, Listening to devotional songs which Sufis attend in order to kindle love and promote ecstasy, 98-9, 101, 104-5, 110-21, 124
- Samee/Sami*, Divine Name; One Who Hears, 5, 144
- Shaikh*, Spiritual guide, 41, 43, 50-7, 64, 69, 73-6, 81, 83, 91, 99, 104-05, 108-09, 114-19, 125, 133-34
- Shamsi*, Solar; pertaining to the sun, 86

|                                                                             |                                                                                                                                                                                    |
|-----------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Shariah / Shariat</i>                                                    | Divine law- as laid down by the holy Quran and the practice of the Noble Prophet, <i>Ijma</i> and <i>Qiyas</i> . Islamic code of conduct, 34, 41, 42, 67, 107, 111-12, 134-35, 145 |
| <i>Shahud,</i><br><i>Shajrah,</i>                                           | Perception, 23, 75<br>The spiritual lineage of the Masters of the order, 75                                                                                                        |
| <i>Sifaat,</i><br><i>Siraaj-un-Muneera,</i><br><i>Sirr,</i><br><i>Soor,</i> | God's Attributes, 1, 3, 15, 24, 30, 34, 66, 177<br>Torch that illuminates, 53<br>Secret, 82, 103<br>Trumpet (which will be sounded on the Last Day), 99                            |
| <i>Sulook,</i>                                                              | The spiritual journey, 64, 125-26, 128, 132, 147                                                                                                                                   |
| <i>Sultan-e-zikr,</i><br><i>Sulook-il-Allah,</i><br><i>Sunnah,</i>          | A certain spiritual state, 22<br>Spiritual course, journey towards Allah, 64<br>Life example of the Noble Prophet, 40, 42, 43                                                      |

## T

|                                                 |                                                                                                                                                          |
|-------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Ta'ayyun / Ta'ayyunaat,</i>                  | Determinations; Self revelation of God, 7, 13, 127-28, 180                                                                                               |
| <i>Tafakkur,</i><br><i>Tafsir,</i>              | Contemplation, 27-28<br>Exegesis of the holy Quran; commentary on the holy Quran, 23                                                                     |
| <i>Tajalli / Tajalliyat,</i>                    | Effulgence; Epiphany; The taking on of limitations by the Divine Essence ( <i>Zaat</i> ); illuminations on the heart of a <i>salik</i> , 1, 15, 34-5, 90 |
| <i>Tajdeed-e-iman,</i><br><i>Tajjali Zaati,</i> | Renewal of faith, 35<br>Illuminations of the Divine Essence on the heart of a seeker, 15                                                                 |
| <i>Tanazzul,</i>                                | 'Descents'; The stages or steps by which Being (God) has descended, 7, 18                                                                                |
| <i>Taqayyud,</i><br><i>Taqwa / taqwah</i>       | Limitation, 18, 127-28<br>God consciousness. Fear of God, 39, 41, 58                                                                                     |

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| <i>Tareeqat,</i>                                                              | Way; Method; Way to God; the Sufi way to God, 134-35                                                                                                               |
| <i>Tasawwuf,</i>                                                              | Sufism; Islamic mysticism, 41-2, 101, 158, 160, 171                                                                                                                |
| <i>Tashakhkhusaat,</i><br><i>Taubah,</i><br><i>Tawaaf,</i><br><i>Tirmizi,</i> | Personalities, 13<br>Repentance, 58-9<br>Circumambulation (of the <i>Ka'bah</i> ), 66-7<br>Collection of the traditions of the Noble Prophet ( <i>hadis</i> ), 107 |

## U

|                                                                                          |                                                                                                                                                                   |
|------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Ulema,</i>                                                                            | Scholars of religion, theologians; as opposed to <i>auliya</i> or Sufis who are the spiritual authorities, 43, 45, 48, 105, 110, 118                              |
| <i>Ummah,</i><br><i>Ummat-i-</i><br><i>Muhammadiyah,</i><br><i>Uns,</i><br>Unitarianism, | Muslim community, 26, 63<br>People/followers of the Noble Prophet Muhammad ( <i>slm</i> ), 39<br>Love, 2, 69<br>Sufi concept of <i>Wahdat-ul-Wajood</i> , 71, 145 |

## W

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|----------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Waaajib,</i><br><i>Waaaris,</i><br><i>Wahdat,</i><br><i>Wahdat-ul-Wajood,</i> | External Being, 5<br>Inheritor; One who succeeds, 48<br>Unity, 1, 13, 72, 132, 165, 167, 172, 176<br>Unity of Being. Islamic Pantheism which says, "Everything is not God but it is not separate from God either." Whereas Hindu Pantheism says, "everything that exists is God," hence idol-worship is wrong as the Infinite cannot be logically contained in the finite, 145 |
| <i>Wahidiyyat,</i><br><i>Wahy,</i><br><i>Wajd,</i>                               | Singleness, 162, 165, 167, 172, 181<br>Revelation to prophets, 23-9<br>Ecstasy during <i>sama</i> ; Spiritual ecstasy, 83, 120-21, 124                                                                                                                                                                                                                                         |
| <i>Wajh-i-Ilaahi,</i>                                                            | 'Face' of God                                                                                                                                                                                                                                                                                                                                                                  |



|                          |                                                                     |
|--------------------------|---------------------------------------------------------------------|
| <i>Wajib</i> ,           | Obligatory, 40                                                      |
| <i>Wajood</i> ,          | Existence/ Being, 5, 30, 120-21                                     |
| <i>Walaayat</i> ,        | Sainthood, 87, 89                                                   |
| <i>Wasila</i> ,          | Intermediary; medium, 38-40, 42-3                                   |
| <i>Wisaal</i> ,          | Passing away of a saint. Returning to the Maker, 15                 |
| <i>Wajood-i-haqqi</i> ,  | Existence of spiritual forces, 2                                    |
| <i>Wajood-i-khalqi</i> , | Existence of material forces, 2                                     |
| <i>Wuzoo</i> ,           | Ritual ablution, the state of purity required for worship , 102,104 |

## Z

|                         |                                                                                                                                                                                                         |
|-------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Zahir/ Zaahiri</i> , | Manifest; Evident, 5, 8, 16, 27, 33, 43, 119                                                                                                                                                            |
| <i>Zaat</i> ,           | Divine Essence of Allah, 1-3, 15, 30, 34, 65, 75, 82, 90, 125, 177                                                                                                                                      |
| <i>Zaboor</i> ,         | The Arabic name of the Psalms of David, 99                                                                                                                                                              |
| <i>Zakat</i> ,          | Obligatory charity, 62-3                                                                                                                                                                                |
| <i>Zamzam</i> ,         | Name of the well near the <i>Ka'bah</i> , 67                                                                                                                                                            |
| <i>Zikr-akhfa</i> ,     | Silent remembrance of God, 112                                                                                                                                                                          |
| <i>Zikr-jabri</i> ,     | Audible remembrance of God, 112                                                                                                                                                                         |
| <i>Zikr</i> ,           | Spiritual exercise of the remembrance of Allah. Reciting a particular Divine Name or other similar invocative formula or supplication bound in a fixed number of repetitions, 22, 76, 81-3, 112, 130-32 |
| <i>Zill</i> ,           | Shadow, 14                                                                                                                                                                                              |